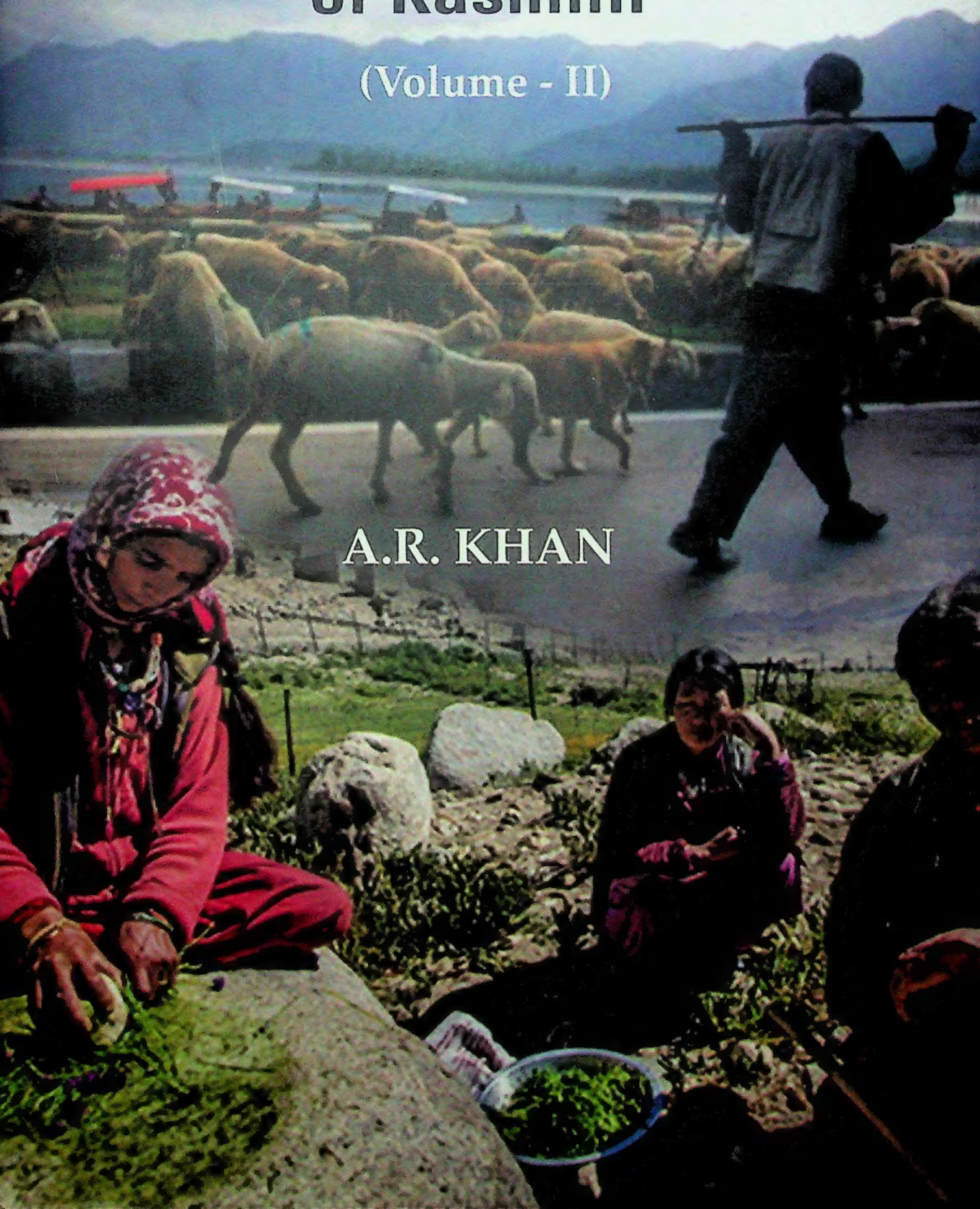


An Encyclopedia of Tribes, Castes & Communities of Kashmir

(Volume - II)

A.R. KHAN



About the Book

This Volume is a research oriented document, which gives us a detailed information

about the Tribes, Castes & Sub-Castes and Communities of Hindus and Muslims of Kashmir.

It also gives us detailed information about the people who reside outside the Kashmir

Valley i.e.; Muzaffarabad, Amritsar, Lahore, Ludhiana, Amritsar and other distant areas of India and Pakistan.

Also it gives us brief information about the culture and heritage of different tribes and communities.

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Encyclopedia
of
Tribes, Castes & Communities
of
Kashmir
(Vol. II)

Translated by
A. R. Khan

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Publisher's Profile

Nature has bestowed different shades & colours to our state. The state had the distinction to produce Legends, who had changed the history of state in different fields. Among them a legendary figure who established the Publishing Industry in the state in the era of Ignorance was Sheikh Abdul Gaffar, who established his firm under the banner of **M/s Hafiz Book Depot.** at Chattabal. He introduced the books in the period of ignorance when people were mostly illiterates.

He was the first person to introduce to masses the work of Syed Ali Hamdani ^(RA) in a shape of book i.e; "Awrad-i-Fateha". The award was & still is most read book in the state.

After the death of Sheikh Abdul Gaffar his legacy was carried on by his son Sheikh Ghulam Mohammad who was a graduate. He re-established the firm under new name of **M/s Sheikh Ghulam Mohammad & Sons** at Maharaj Gunj Srinagar. The area of Maharaj Gunj was at that time a hub of business. Sheikh Ghulam Mohammad published books on different subjects e.g.; History, Political Science, Islamic Studies, Philosophy, Urdu, Arabic, literature, Science etc.

He was a successful businessman who established his business beyond the mountains of the valley. He brought books from India, Pakistan and Arabian Peninsula. He provided a platform to new and budding writers of the state.

His enterprise **M/s sheikh Ghulam Mohammad & sons** achieved a great success. To enhance and expand his

business further Sheikh Ghulam Mohammad had to move to the new premises. He established his firm at Maisuma Budshah Chowk Srinagar under the banner of **M/s Sheikh Ghulam Mohammad & Sons Tajiran-i-Kutub**. The firm became a household name, where every body be a Student, a Research Scholar, an Author or an academician can be seen from dusk to dawn looking for the books of their interest. Sheikh Ghulam Mohammad was famous among masses as "Sheikh Sahib".

In a tragic event during 1990 the firm was gutted in a fire accident. But sheikh Sahib put it back on track in a very short period of time.

Sheikh Sahib encouraged others as well to establish their own book shops. He was appointed as a **President of Booksellers & Publishers Association of Kashmir**. He held this post for a very long period till his death.

Sheikh sahib had five sons, who carried his legacy. He provided good education to his Children and encouraged them to carry on this noble profession. During 1965 he established another new firm under the name of **M/s Kashmir Valley Book Depot**. Under this name many important titles on different subjects were published. To encourage his children Sheikh sahib handed the keys of this firm ie; **M/s Kashmir Valley Book Depot**. to his son **Sheikh Javeed Ahmed**, who is managing the firm successfully and achieved excellence in Publishing domain. **M/s Kashmir Valley Book Depot**. is a mission to keep alive the legacy of Sheikh Ghulam Mohammad Sahib to keep the torch of knowledge illuminating.

From last fifty years we tried our best to keep the legacy of Sheikh sahib alive. So far we have published many important works. Among these books some were of immense importance, which were in Persian language. We got them translated in to Urdu and into English to keep pace with modern times.

The success we achieved so far is due to the proper guidance and prayers of Sheikh Sahib. Our mission is dissemination of knowledge, a war against ignorance and to keep this noble profession alive.

We request our readers and customers to kindly pinpoint any mistake we may have had committed knowingly or un-knowingly, so that we can rectify. Good suggestions are always most welcome.

Being the youngst among my family I tried my best to carry the legacy alive.

I hope I will achive success with the guidance and prayers of my father who introduced me to this noble profession like his father.

Sheikh Adeem Javeed

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Preface

After three years of continuous hardwork, during last days of June 1943 A.D, I had time for compiling and composing second volume of Tarikh Aqwam-e-Kashmir. Either it may be people of Punjab, Kashmir, Afghan or Hindus, it is such a long Chain, that one faces hardships and difficulties in its research and some people produce such fictitious concocted stories, about their families that one's sound mind cannot recollect it.

The history of past events is that foundation, by which we can develop such magnificent structure, on the basis of past traditions. But alas! The said Principle is overlooked. However, the undersigned, whatever was possible, has taken great care and even some people are angry, but have tried their level best, to present the facts based on research. Still to err is human. There is possibility of mistake and mistake is also possible. Therefore, if undersigned may be informed about any mistake or misunderstanding, the same shall be rectified, Inshaullah.

Some friends have dispatched photos and family particulars, at a time, when the book was complete and was in the hands of book binder for binding and undersigned was not in a position to incorporate the said information due to extreme heat and sky soaring prices of paper. However, I feel sorry for some good and historical dynasties, whose particulars I received late. Some friends wrote, that when third volume of Aqwam-e-Kashmir shall be compiled, their dynasty particulars may be recorded. The undersigned is approaching the end of life. It is not known, who shall compile third volume and when? However, whenever, someone may compile Aqwam Kashmir or History of Kashmir, or shall; try to compile a book about Kashmir or any historical book, he shall have to consult the publication of undersigned.

Mun aan sitara subhum ki dar Mahle taluh.

Hamaysha pesh roie aftar may basham.

Mohammad Din Fouq
Lahore, July, 1st 1943 AD.

Musawi Al-Safawi Saadat
Genealogical order of
Syed Mohammad-al-Muqalib ba
Mir Shams-ud-deen Iraqi

1. Syed Daniyal
2. Syed Ali
3. Aqha Syed Mohammad
4. Syed Ali
5. Syed Haider
6. Syed Ahmad
7. Syed Askaree
8. Syed Fakhrudeen
9. Syed Saleh
10. Syed Raza
11. Syed Haider
12. Aqha Syed Mehdi
13. Aqha Syed Mohammad
14. Aqha Syed Ahmad
15. Aqha Syed Yousuf.

In Kashmir, there is fair population of Mosvee-al-Safvee Sadaats, whose genealogy starts from Mir Shams-u-deen Iraqi and meets Hazrat Imam Mousa Kazaim^{AS} upto 26th generation and on his name, they are famous as Mosvee Sadaats. Among them, the most remarkable is the dynasty of Aga Shaib Budgam, whose founder is Late Aqha Syed Mehdi. This dynasty is famous in India, Iran and Iraq besides Kashmir.

Syed Mohammad who was titled Mir Shams-u-deen Iraqi was holding a respectable post in the Govt. of Mirza Sultan Hussain Governor of Kharasan. He came to Kashmir as Ambassador from the Govt. of his country, during last year of Sultan Hassan Shah Shahmeri. He stayed here for eight years. Since he was a Shia, therefore he was serious about preaching of his religion, but the King

and his people all belonged to Alhe-Sunnat Wal Jamat, here. Therefore, he was secretly preaching about Shia religion. He was successful to influence Bal : Ali Najar, Calipha Baba Ismail and Jagirdar and Rais of Chadoora, Malik Mousa Raina as his devotees.

Mousa Raina in addition to his magnificent mansion offered enough assistance in cash and Kind at Zadibal, Srinagar. Then in 910Hijra, he constructed two storeyed Khankah as a lounge for him. He developed a graveyard here, where some scholars are buried who accompanied him. This khankah and graveyard, both are under possession and control of his sons. Agha Shaib Budgam is organizing Majlis Uza here annually.

Mir Iraqi died at the age of 63 years on 1st.Rabi-ul-awl, 932 Hijra and was buried in his own graveyard. But after some time, due to certain deplorable conditions, Malik dynasty of Chadoora, who were his devotees, took his corpse from Zadibal to Chadoora. Now, his mazar, is a pilgrimage site for common people. The Shia people visit this mazar in groups round the year for pilgrimage. Every year, Majilis Uza is organized here under leadership of Agha Shaib Budgam.

His elder son, Mir Daniyal, was preaching Shiaism in Tibet after death of his father in 932 Hijra. When Mirza Haider Kashgiri, attacked Kashmir, he recalled Syed Daniyal from Tibet and imprisoned him and as commonly said, he was murdered at village Ashm (Inderkote). His grave is at Karewa Shah-u-bdeen, where Shia people visit from distant areas and where, Agha Shaib Budgam Organizes Majlis Uza, every year.

After his elder son, Syed Ali titled Shams-u-deen's martyrdom at village Grend Kalsan, his sons constructed his tomb at village Tolzaroo, which till date is resort for all people. He had three sons. The elder son Syed Hassan Rehnuma is buried in Zadibal. The thirds son Syed Aftab has left to Tibet, where he was performing religions preaching's, and lies buried there. Syed Mohammad, who was his middle son, was performing his religious activities in village Miurgund in Paragana Dusow, Kashmir. From Mirgund many members of this dynasty settled at different villages. Syed Raza son of Syed Saleh is great grandfather of Agha Shaib Budgam, settled at

Athora Baramulla and his son, Syed Haider, settled is at Budgam. Agha Syed Mehdi who is present Agha Shaib of Budgam's grandfather, is his elder son.

Agha Syed Mehdi studied religious education under his father. At that time there was no Shia scholar in Kashmiri who could guide him in knowledge and religion, therefore he left to shiate Imams of Iraq and studied there for 27 years. During that time, there was no Shia religious patron, who could, Preach Shiaism independently. Therefore, the Shias of Kashmir invited him to return back to Kashmir, which he accepted on the basis of Patriotism and atlast, after receiving testimonials from Imams of Iraq returned back. The Shias of Kashmir received him Warmly.

He in his various meetings, by his advice, cautioned Shias about Shariah and activities against it. He impressed upon people in religious congregations for Hajj pilgrimage and as result, fifty well off people left for Hajj pilgrimage with him to Meeca, Madina and Iraq for Pilgrimage.

He authored many books in Arabic and Persian about some religious matters, which is proof about his academic and religions competence. Among them Tumrenatia al Garvia, Arabic MunKaza al Arqee (Perisan) Risala Dar Isbat Seyadat, Mazareeb-al-mushkaykeen, Tarjama Lamhay Kitab, Mutnafita al-arakee etc. are most famous.

Therefore, many rich people among which some influential Shias, are associated, were not happy with the power and position of one religious saint and since he was Pilgrim and tourist of Hijaz, therefore, one group of people, alleged him to be a Spy, in the darbar of Maharaja Ranbir Singh. When Maharaja Rambir Singh called him in his darbar, to enquire about the same, thousands of Shia followers accompanied him upto Shergadhi. He was deliberately called at a time when Maharaja declaring crucifixation for a culprit was in rage. As soon as he attended his darbar, Maharaja in his honor moved away from his pillow and seated him on his right side, enquired about day to day conditions. The Maharaja offered him a green long coat (Choga) and five hundred Ashrafees as present and said, that he was happy to meet him and wherever you desire you may reside. He accepted only one Choga and that too offered to a Muslim darbari and said, that this

dress is suitable for darbaries. We simple people don't need it. After this event, he permanently resided at Budgam. At last, this great man left for his heavenly abode on 21st Ramzan, 1309 Hijra. Thousands of Shias attended his funeral Prayers. His graveyard is situated in Budgam Karewa, where pilgrims visit in great numbers.

He had three sons. Agha Syed Mohammad, Agha Syed Ali and Agha Syed Abu-al-Hassan. Agha Syed Mohammad, his successor, created name for his dynasty due to his religious knowledge. He performed pilgrimage to Harman Sharief and other holy places during his father's life. He is very famous as a scholar. In 1315 Hijra, he with the assistance of his devotees, constructed a splendid Matam Sarai (Mouring Hopuse) at Budgam. He laid foundation of a religious school and at Budgam, opened a school named Hami Islam, which due to interference of some selfish people was closed.

He was an author. "Jawahir-e-Eemanee", "Minhaj-ul-Salah", "Zias-al-Huda" "Temreez-al-Mushkeen" are his famous publications. Minhaj-al-Salah, which is written in Kashmiri language, is about Fiqa for Shia religion in a detailed manner. For preaching Shiaism, he appointed teachers in his Tehsil and other places. Whatever, he was receiving as gift and present was distributing among needy and poor and was living Very simple saintly life and till date this dynasty follows the same principles.

He passed away in 28th Shawal 1350 Hijra. Thousands of Shias participated in his fununeral prayers. He was buried in his father's graveyard at Budgam Karewa. He has two sons, Agha Syed Ahmad and Agha Mohammad Yousuf. Agha Syed Ahmad, who is his successor, was born in 1304 Hijra. He studied basic education from his father. For higher studies he went to Iraq in 1324 Hijra and lived there for some time. Atlast, he returned back, to his country after achieving certificates and credentials. Since his father was very old and his speech was not under stable due to excessive preaching therefore, he was at the helm of affairs in religious activities. He completed the construction of Imambada, Budgam and by the assistance if his devotees completed the construction of Imambada, Hassanabad. He constructed a grand tomb on the grave of Mir Shamsu-deen Iraqi and laid foundation of a majlis Uza, which is organized

there every year. In 1356 Hijra, he laid foundation of Anjuman Mosvee, for propagation of Shia sect. In 1358 Hijra, he performed Hajj alongwith his friends and visited Aateb Aaliya and Mashad Muqadus.

His younger brother Agha Syed Yousuf was born in 1320 or 1321 Hijra. He studied under his father during his early age. In 1353 Hijra, after death of his father, he went to Iraq for further studies and studied under Imama at Najaf Ashraf for some time and returned back. Teaching learning is his favorite hobby. In 1360 Hijra, he left for Hajj alongwith his fourteen companions.

Both brothers have been appointed as Deputies by Imams of Iraq. They are deputing scholars to Iraq from here. The Shia's of Kashmir have great respect for this family.

Agha Syed Mehdi's second son, Agha Syed Ali when returned back, from Najaf after completion of his studies, spent his whole life at Mirgund in religions studies and recitation of holy Quran, even he did not move out of beyond four walls of his house for fifteen years. Whatever he received as gift or present was all spent in Kitchen. He passed away in 1356 AD. His nephew Moulana Agha Syed Ahmad, constructed his tomb adjacent to the tomb of his father and elder brother. Since three generations of Kashmiri Shias lie buried there therefore, the shrine of Budgam is a famous pilgrimage site of this sect, and Shias often visit here. But even non-Shia's visit to see Imambada here. Agha Syed Abu-al-Hassan, who was third son of Agha Syed Mehdi passed away during his young age. He had no issue.

Sadaat Qadri Bukhari Gunderpuri

From 24th generation of Hazrat Imam Hassan Mujtaba and 123th generation of Hazrat Syed Mohi-u-deen Abdul Qadir Jeelani, one saint Syed Abdul Gaffar Bukhari famous as a Qazi Khankahee migrated with his father Syed Mohammad Bukhari from Bukhara to Kashmir. It was period of Islamic rule in Kashmir. He was appointed as Qazi. Mulla Azahnee, the famous poet of Kashmir, in his book records about him.

“Hazrat Syed Abdul Gaffar Bukhari Qazi Marjah Ahl Khateh Kashmir bawd.” His grave is in Budshah graveyard, towards north adjacent to boundary wall.

Syed Abdul Gaffar Bukhari's progeny extended throughout. Besides, Kashmir, his progeny is also present in Punjab, districts, of Gujrat and Amritsar. In his seventh generation as is evident from his geneological map, that Syed Abdul Rasool son of Syed Rehmat ullah has been a saintly person. He was so God fearing, that he was neither eating egg or Chicken for the reason, that they depend upon the food of others. During that period, on the advice of Shah Abdul Rehman who was famous as Rehman Shah he engaged his sons Syed Waliullah and Syed Hazoor ullah in Handicrafts. During that period there was severe famine in Kashmir. He went to village Ajas of Khuihama area from Srinagar. For some time he stayed there and later on returned back to Srinagar and passed away here in Mohalla Khankah.

Syed Abdul Rasool's father Syed Rehmatullah and Rehmatullah's brother Syed Neymatullah, was son of Syed Attahullah. Syed Abdul Rasool's second son, Syed Hazoorullah's third generation offspring's Molvi Syed Abdul Kabir was famous in Kamraj area. He was a preacher, Hafiz Quran and Mufti as well and was advising people about religious wordily and social obligations. He died on 17th Shaban, 1342 Hijra, on Tuesday at Ganderpora.

Among his four sons Peer Syed Mohammad Qadri Bukhari is eldest who lives at Mohalla Ganderpora adjacent to Idgah. He is an elderly man and is engaged in Peer Muredee and Preaching. Syed Abdul Rasool's younger brother was Syed Abdul Karim. He was

hedonist. He performed Hajj Pilgrimage. He was quite remarkable in Zuhd wa taqwa. He had a son, Syed Abdul Wahab by name, who was like his father. He died at Calcutta. His son, Syed Qalander Ali died at Calcutta issueless though his devotees arranged for his marriage.

Syed Abdul Rasool's Uncle, Syed Neymatullah, who stands recorded in the Geneological map, was second son of Mir Syed Zia-u-deen and was a scholar. He was Hafiz Quran, and competent in Hadith and Tajweed. He was Imam of Masjid Khankah Moula during holy Ramdhan. He was married to daughter of Syed Sadiq Mir Andrabi. Hafiz Mir Mohi-u-deen, who was very famous in Tajdeed, Tafseer and Fiqa was born from her. He was a great calligrapher and a copyist. It is said, that he has seen the Holy Prophet Mohammad ^{SAW} in dream, who has said that create your livelihood from copying Haft Kalam Qadeem and Sahee Bukhari. Therefore for his whole life he was copying books and was making his two ends meet by their Sales. After death of his father, he was leading Ramdhan Prayers. During 1257 Hajra, during Governorship of Sheikh Ghulam Mohi-u-deen severe Cholera broke out. He was also involved in Cholera and left for his heavenly abode. His son Syed Mir Hassan Qadri left to Nagreyan district Gujrat, where his close relatives were settled. He died there.

Syed Neymatullah's elder son Syed Abdullah was famous in Zikr wa Azkar. The ruler of the time awarded him Jagir at Kankehar adjacent to village Geer Jagir. His generation came to an end after his grandsons died issueless.

Syed Neymatullah's third son, Syed Bahu-deen had four sons, among which Hafiz Syed Abdul Samad left for Amritsar and passed away there. Syed Ahmad died at village Gereeh. Both those brothers were issueless. However, Syed Mohammad Shah who was son-in-law of Syed Abdul Khalil bin Syed Mohammad Sadiq Geereh and Syed Aman-ullah who besides Syed Abdul Khalil was also son in law of Syed Omar bin Syed Attahullah Andrabi Ratnipori, left for Gujrat during Sardar Mohammad Azeem Khan, Nazim Kashmir's period due to great famine and settled there. Syed Mohammad Shah was a saint. He in order to be benefitted by religious elders went to Delhi and was associated with Hazrat Shah Ghulam Ali Naqshbandi Delhvi, Calipha Mirza Jan-e-Janan and Shah Abu Sayeed Delhvi for long period of

time. In his last stage of life he lived at Amritsar and passed away there.

As is evident from their Geneology, he had five sons, among which, the first son, Syed Noor-u-deen Shah Bukhari's second son, Syed Zia-ul-Haq's son Syed Attaullah Shah Bukhari attained so much reputation due to his speaking skills and preaching of Sharia matters, that few scholars have achieved such popularity and respect. His Biography needs separate volume. Even in one session of Anjuman Khudam-ul-deen Lahore, Hazrat Sheikh-ul-Hadith, Moulana Mohammad Anwar Shah Kashmiri, Devbandi, like scholar, recognised him as "Amir Shariat". He was imprisoned during Khilafat and after Khilafat period. He is member of Ahrar Islam party. Nagreyan district Gujrat is his homeland.

Syed Mohammad Shah's brother Syed Amanullah Shah had six sons, among which second son Moulana Syed Mohammad Yousuf was a great religious scholar. He died in 1928 or 1929 AD. Mufti Molvi Syed Abdul Kabir Bukhari and Molvi Syed Mohammad Yousuf Bukhari were communicating with each other till their death. Afterwards, people of this dynasty belonging to Kashmir and Punjab had no communication with one another. Gunderpori Bukhari dynasty is related to Sadat Gereh and Sadaat Andrabia dynasties.

Dynasty of Mosvee Sadaat Hamdania

Hazrat Amir Kabir Syed Ali Hamdani alias Hazrat Shah Hamdan, first of all visited Kashmir alongwith a big group of companions during Sultan Shahab-u-deen's rule and while returning back in 786 Hijra, left for his heavenly abode, at Pakhlee at the age of 72 years, wherefrom his dead body (Corpse) was carried to Khatlan for burial. His son, Syed Mir Mohammad Hamdani lived in Kashmir for about 22 years. His offspring's are settled in Kashmir and outside in good number, which include both Sunis and Shias.

It is a strange event, that the first preacher of Islam in Kashmir, Hazrat Syed Abdul Rehman alias Bulbul Shah, who visited Kashmir, during Rinchen Shah, Maharaja Kashmir's rule. He also belonged to Mosvee dynasty of Syedna Imam Mousa al Qasim and Syed Ali Hamdani was also descendant of Mosvee dynasty.

Sadaat Hamdani offspring's of Hazrat Mir Mohammad Hamdani were following the Sunni Faith during rule of Sultan Fateh Shah and Sultan Mohammad Shah's era. But when Moulana Shams-u-deen Iraqi a Shia Scholar, came to Kashmir, the branch of Sadaat Hamdani, also embraced Shia religion.

During Mughal and Pathan rule, some Sadaats were holding respectable posts. It is said, that due to their services, religious knowledge and family background, the Mughal Kings awarded them Jagirs at Tral and Rakh Shalna. This Jagir was under their possession till last days of Pathan rule. It was confiscated during Sikh rule.

During Afghan Govt. One elderly man of this branch, Syed Mohammad was held in high esteem as a knowledgeable scholar. His son was Syed Ashraf and his son was Syed Ahmad. Syed Ahmad has following three sons, Syed Akbar, Syed Javad and Syed Asghar.

All three brothers were employed during Dogra rule. During Syed Ahmad's time, in Maharaja Ranbir Singh's rule, Silk Industry was set up in Kashmir and he was the first Mohatamim or Director Sericulture. His son Syed Akbar had two sons, Syed Murtaza and Syed Yaseen. The Middle Son, Syed Javad has two sons also. Agha Syed Ali Tehsildar and Syed Mousa is an employee of post office.

The third son, Syed Asghar has only one son, Syed Mohammad by name.'

Agha Syed Ali Shah was born at Srinagar in 1953 AD. His house is situated near Bagh-e-Dilawar Khan and there is Govt. High school, in Bagh-e-Dilawar Khan. He studied here. In 1973 Bikrmi he was twenty years of age. He was appointed as clerk in Revenue Minister's office. Then he was promoted Naib-Tehsildar and he is Tehsildar from 5-6 years and is posted at Srinagar at present. His sons and Syed Mousa his brothers sons are still in school.

This dynasty has deep relations with the dynasty of one famous scholar, Moulana Sayeed-u-deen of Hamdan and these century old relations still continue. Moulana Syed-u-deen had accompanied Hazrat Shah Hamdan to Kashmir and settled here. His tomb is adjacent to Ziyarat Shah Hamdan. Moulana Mohammad Syed-u-deen was alive during Hazrat Shah Hamdan's ^{RA} son, Hazrat Mir Mohammad Hamdani's time. The Endowment Notice, which Mir Syed Hamdani recorded about income and expenditure of Ziyarat Shah Hamdan the name of Mohammad Sayeed is listed in it.

Moulana Mohammad Syed-u-deen's progeny due to migration settled in other areas of Srinagar and wherever they lived, they were respected and the place became famous by the name of this dynasty, i.e; Baba Demb and Babapora. Baba is a respectable word which is used for every saint and a scholar. Now this dynasty is confined to Babapora.

This dynasty was crazy for medical practice and produced reputed physicians. Maharaja Ranjit Singh, Maharaja Ranbir Singh and Maharaja Partap Singh have always been courteous and Kind towards this dynasty due to their medical efficiency and competence.

Hakim Mulla Mohammad was holding a very important post during Pathan era. He had two sons, Hakim Mehdi and Hakim Ghulam Nabi. Among two sons of Hakim Mehdi, Hakim Hussain Ali had passed away, whose two sons Hakim Medhi and Hakim Ali are alive and Hakim Hassan Ali's younger brother Hakim Abdulla is also alive.

Hakim Mulla Mohammad's second son Hakim Ghulam Ali has also two sons, Late Hakim Mohammad Ali, who has two sons and

both are holding good posts. The elder one is Hakim Ali, who is Deputy Director in Silk Factory. The youngest is Murtaza, who is Asst. Electrical Engineer in Srinagar. Brother Hakim Ghulam Jaffar is alive.

It has already been mentioned that both these dynasties are closely related. The details are that the branch of Sadaat Hamdania and offspring's of Mulla Mohammad Sayeed's dynasty are related with one another. These two dynasties were so closely attached with one another that they were not marrying their daughters outside.

Hakim Mehdi who was elder son of Hakim Mulla Mohammad was maternal Uncle of Agha Syed Ali Shah Tehsildar and Hakim Mehdi's son, Hakim Hassan Ali who was personal Physician of Maharaja Partap Singh was father in Law of Agha Syed Ali Shah.

The traditions during marriages in these dynasties were simple. For example, Haq Mehr was five hundred Chilkee or current currency. The number of invitees with Bride were not more than thirty. The Chief cook during marriage was not paid more than fifteen rupees.

Kamal Lone, who was famous as Kamal Khan, belonged to a respected Zamindar tribe of Lone, from Machipora Patee, Hardushoo, Zainagir adjacent to Sopore. One rich man Mohammad Ramzan Lone, contractor of Lahore also belonged to this family, whose second son Sheikh Mohammad Lateef B.A, LL.B is Advocate Punjab High Court and is nephew and son in Law of Khanshaib Sheikh, Ghulam Hussain Retired Magistrate and Rais of Lahore. Kamal Lone's maximum period of life spent at Punjab and Sind as Jamadar of Laborers. He has credentials for his sincere services. Despite being illiterate, he was knowledgeable and could recall many Persian verses. He has one son and daughter. His son is Khaliq Lone and he is now following his ancestral occupation of farming at Machipora with his son.

Neyaz Kashmiri

The particulars about Rather Sub-caste has been recorded in volume 1st of Twarikh Aqwaam Kashmir. This race is gifted with blood of warriors. A Rather Zamindar, named Ghulam Mohi-u-deen is settled at village Kapran of Tehsil Kulgam. Neyaz Hussain, who at present is famous as Neyaz Kashmiri in Literary world is son of same Ghulam Mohi-u-deen. Neyaz studied at Middle school Shopian. There was no High School, during that period. Therefore, in those days, "Middle Hasil Zindaganee bawd" was the highest limit. He was Zealous to Pursue his studies but circumstances were not in his favor and he was compelled to work in a Firm. But curiosity for seeking knowledge always haunt him. Therefore, after two years, his desire to seek knowledge brought him to Lahore.

Zara chal doo Kadam aay Qais
Wo anjam manzil hai
Madad aay Jazbaya Josh Junoon
Nazdeek mohmil hai.

He passed Matriculation Examination at Lahore under difficult and Poor conditions and was so encouraged that he sought admission in Islamia college and continued his studies till F.A. The conditions became so unfavorable for him and his domestic conditions were so distressed that he was forced to stop his studies. On one hand his domestic conditions were adding to his woes and on the other hand the Almighty was making his difficulties as a source of inspiration for his poetry. During those days some of his poems were published in difficult Newspapers, which express the Pangs of Labour class, servant and Master, Authority and Subordinate and Pain and Joy etc. At Last, Neyaz was employed in Kashmir state property office, Lahore. He started to make preparations for Munshi Fazil examination. Not only he passed this examination with distinction but began to create name in Persian poetry. Niaz is a role model for younger generation. He has such a strong heart, which under difficult conditions does not lose courage & never sits idle.

Progeny of Hazrat Khawaja Shah Niaz Naqshbandi

Hazrat Khawja Shah Niaz Naqshbandi was second son of Hazrat Khawja Syeed Abdul Rahim Naqshbandi alias Khawja Sheikh Kaman- the founder of this dynasty. He had four children. One daughter who was married to Syed Mohammad Sadiq from whom Khawaja Khalil Shah was born. Khawaja Khalil Shah had two daughters, Syda and Sabia. One was married to Khawaja Syed Ghulam Shah Naqshabandi and second to Syed Mir Jee Badshah. Hazrat Khawaja Shah Niaz had three sons (1). Khawaja Amir Shah, who died at his young age (2) Khawaja Mohammad Shah and (3) Khawaja Ahmad Shah.

Khawaja Mohammad Shah and his three sons have been described in volume 1st. His fourth son Khawaja Abdul Ahad alias Khawaja Ahad Shah Naqshbandi who was from Khawaja Mohammad Shah's Turkish wife has been listed in volume 1st. Now, some of their particulars are recorded. Khawaja Ahad Shah was Hafiz Quran. He was at home in Persian and Arabic. He was a Zahid. He achieved knowledge about Tasawuf wa Salook, Tarikh Naqshbandia wa Mujadia from Hazrat Sheikh Mohammad Wali Zahgir and for its completion he went to Lahore where in those days, there was name and fame of Mian Rouf Ahmad Mujadee. He had four sons but all of them passed away one after another in his life. Only one daughter is alive who was married to his nephew. Khawaja Syed Abdul Gafoor, from whom Khawaja Mohammad Shah was born and a daughter Sabia, who was wife of Khawaja Hassan Shah Rias and Jagirdar Kashmir. Khawaja Ghulam Mohammad Shah and Khawaja Buzor Shah are from the same Woman.

Khawaja Ahmad Shah who was youngest son of Hazrat Khawaja Shah Niaz was a great saint and Scholar. He enjoyed the life of both as saint and as King. He was past master in calligraphy. He left for Bukhara for Ziyarat of Hazrat Khawaja Buizareg Naqshband Mushkul Kusha^{RA} and was blessed by Hazrat Khawaja Mohammad Eeshan there, who was among his relatives. From there he went to

Yarkand. There he married the daughter of a scholar, Akhoon, Luq. After some time, the political differences between Tanganeez and Khataiz resulted in war between them. After war, Tanganiz among which his great grandfather Hazrat Khawaja Abdul Rahim Shah's devotees were in majority, succeeded and despite of his reluctance they elected him as their King, unanimously. He was involved for only five years in state affairs that he passed away. He lies buried at Yarkand. He died on 24th Safar 1281 Hijra.

He had two sons, Khawaja Rasool Shah and Khawaja Abdul Gafoor Shah. Khawaja Rasool Shah since childhood was a gifted man. He studied knowledge of Tajweed, Qirat and Tareekat from Hazrat Sheikh Ahmad Tarabali. He was Hafiz Quran at his young age. He was par excellence in different forms of calligraphy, i.e; Nastaleeq, Salach, Shekusta, Khate Nakhun and Khate Gulzar and he was Mulla Mohammad Zareen Rakm and Meer Ahmad of his time. He was a poet by nature. His penname was Makbal. He died at the age, of twenty one years, in 1270 Hijra.

Khawaja Abdul Gafoor Shah was student of his elder brother Khawaja Rasool Shah Naqshbandi in Calligraphy. He studied Fiqh and Hadith from Haji Shah Abdullah who was also teacher of Molvi Mohammad Yahya, Mirwaiz. He was guided by Khawaja Mohammad Tashqandi wa Turkistani in spiritual knowledge. In political matters even Europeans of British Govt. were seeking his advice.

In 1287 AD, he went to Turkistan to follow footsteps of his forefathers. He was accompanied by his nephew Khawaja Hassan Shah Naqshbandi. When he alongwith his caravan arrived Kandhar, Kush Beigh alias Mohammad Youqub Beigh, who as Governor of Kandhar, was named Doulat Pashaw, received him with open arms. The Governor received him few miles away with his Body guard Risala, himself. Besides royal palace, beautiful Tents were provided to his companions. It is said, that when he was visiting Doulat Padshah, the army was standing on two sides of road upto royal palace in his honor and only he and his nephew Khawaja Hassan Shah were allowed to go inside, on horses.

Qazi Syed Youqub Khan, Afandi, who has been an ambassador in Kashmir and who was very influential in Osmania kingdom and British Govt. was protocol officer and Mohatamim for his entertainment from Doulat Padshah. He stayed for about one year in Turkistan. After returning Kashmir, he passed away after five years in 1293 Hijra.

He had two daughters and three sons. One daughter passed away issueless. The second daughter was married to his nephew, Khawaja Hassan Shagh Naqshbandi. Among his three sons, the elder son was Khawaja Mohammad Shah Naqshbandi with Assad as penname. The younger than him was Khawaja Ahmad Shah and the youngest son was Khawaja Mehmood Shah.

After his death, his elder son Khawaja Mohammad Shah, Assad, succeeded him and was designated as patron of Ziyarat Khawaja Shah Kaman^{RA}. He was Hafiz Quran. He was a saint, scholar and a calligraphist. He was at hand in Arabic, Turkish and Persian languages. He has authored many Books among which Gulistan Akhlaq, Sabaha Siyara. Nor Maryum. Moulod Mehmadi, Tarikh Aalm and Dewan Assad are very famous and due to lack of interest in academics are still unpublished. He died on 19th Shaban 1345 Hijra at the age of sixty nine years. He lies buried in his ancestral graveyard.

Khawaja Syed Abdul Rasool Shah Naqshbandi, who is famous as Khawaja Rasool Shah Makbal was elder brother of Khawaja Abdul Gaffoor Shah, died at his young age. After his death a son was born to him, who was named Hassan Shah as had been proposed by his late father.

This orphan later on created great name. He not only read Holy Quran but was Hafiz Quran at the age of 8-10years. He was student of those reputed teachers, by whose guidance he also became a reputed scholar and teacher. He was a perfect Sofi. Besides, scholar and a saint, he was a committed social worker. The department of Tasfiya Bakaya was a dreadful department of this state. This department was notorious for its activities as they used to disrespect and discredit debit holders after arresting them. After auction of their houses, the debt always remained as balance. When many people were rendered homeless, by this department and an agitation took place in

the country. Maharaja Ranbir Singh handed over charge of this department to him. He after assuming charge stopped illegal activities and released lot of people, who were arrested illegally.

Moulana Mirwaiz Rasool Shah was his favorite teacher when he laid foundation of Madrassa and Anjuman Nusrat-al-Islam, he was his right hand man in this noble mission. He was the real spirit of Anjuman, Nusrat-al-Islam and was its president for some time. He represented Anjuman with authorities.

His family jagir was confiscated in 1897 Hijra, during Maharaja Partap Singh's era, due to certain issue. The family members were all silent but he approached the court of law and after struggling for years he got his Jagir released in 1907 AD.

In 1924 AD, the Labor Agitation in silk factory created political and economic crisis in Kashmir and Hindu-Muslim relations were also at cross roads. In the same year, Lord Reading, the viceroy of India visited Kashmir. The Muslim with this opportunity submitted Memorandum of demands to Lord Reading under his leadership. For this crime, his Jagir remained confiscated for four years.

The undersigned was associated with him. He was a great saint,. Besides, working for educational & economic backwardness of Muslims, he was patriotic for his country without discrimination of creed, color or caste. Alas! this great son of Muslims of Kashmir, left for his heavenly abode on 21st May 1928AD. Most of Kashmiri poets, recorded condolence poems.

He has two sons, Khawaja Syed Ghulam Mohammad Shah and Khawaja Syed Noor Shah. Khawaja Ghulam Mohammad has been Deputy Jailor and Jailor. Now he is Inspector in Department of Hospitals. He has four sons, Syed Mohammad Sayeed, Syed Ghulam Mustafa, Syed Mohammad Maqbool and Syed Mohammad Hussain.

Khawaja Noor Shah was a distinguished officer of state. He retired from the post of wazir wazarat and is now confined to his home. He has one son, named Khawaja Ghulam Ahmad.

Sadaat Naqshbandia

Sons and Grandsons of Hazrat Khawand Mehmood Qudus Sera

Khawaja Sharf-u-deen Mohammad was son of Hazrat Khawaja Moin-u-deen Naqshbandi. He had two sons, Khawaja Nizam-u-deen and Khawaja Mohammad Sangeen. Khawaja Mohammad Sangeen progeny lasted till five generations. Khawaja Nizam-u-deen passed away in 1104 Hijra in his young age. He had three sons, Khawaja Noor-u-deen, Mohammad Aftab, Khawaja Babu-deen and Khawaja Allah-u-deen Mirza. Among them Khawaja Allah-u-deen's progeny besides, Kashmir is residing in Nepal also and they were titled as Mirzas by Moughal Emperors. His elder son, Khawaja Noor-u-deen Mohammad Aftab whose particulars are recorded in most of Kashmir Histories, was his successor. He passed away in 1156 Hijra. He had four sons, Khawaja Kamal-u-deen Saheed Sayeed, Khawaja Abdul Samad, Khawaja Zia-u-deen and Khawaja Alla-u-deen. The last one, died issueless. Khawaja Kamal-u-deen Saheed succeeded his father as saint succesor. He had two sons, Khawaja Sadu-deen and Khawaja Abdul Khaliq. He had a daughter, named Safia Begum, who after Hazrat Khawaja Kamal-u-deen Shaheed's martyrdom in 1188 Hijra (during Amir Jawan Sher, Governor Kashmir) was married to Hazrat Shah Niaz Naqshbandi in 1193 Hijra. Haji Karim Dad Khan, Governor of Kashmir, during his time added to the jagir of Khawaja Saheed's sons and the killer also faced the wall. A detailed description about his martyrdom is recorded in Tohfa Naqashbandia.

After him, his elder brother, Khawaja Sadu-deen Naqshbandi became saint successor. He was also a poet. He died in 1212 Hijra, issueless. After his death his elder brother Khawaja Abdul Khaliq became saint successor. He had four sons, Khawaja Mohammad Nabi Khawaja Peer Shah, Khawaja Mohammad Shah, Khawaja Mohi-u-deen. The progeny of SNo: 2 and 4, are residing in Kabul. S.No: 3 was issueless.

In 1235 Hijra, when Khalsa Govt. confiscated his jagir, he alongwith his three sons, migrated to Kabul, where Sardar Mohammad Azm Khan, Barakzai, sanctioned stipend @=Rs 1200/= per annum. In his last stage, he joined company of Moulana Syed Ahmad Barailvee for Jihad and was martyred by Sikh army in 1239 Hijra, near Peshawar. He after death of his father, submitted all credentials of his jagirs before Timur Shah Durrani King of Kabul and Kashmir in 1189 Hijra. After his martyrdom his son Khawaja Mohammad Nabi Baksh who at that time was in Kashmir went to Kabul due to threat from Kashmir and from Kabul he left for Bukhara and stayed for sometime in the shrine of his great grandfather, Khawaja Bhau-u-deen Naqshbandi and at last, during Governorship of Sheikh Ghulam Mohi-u-deen returned to Kashmir. Sheikh Ghulam Mohi-u-deen awarded one village, Koneju in Tehsil Pulwama for his subsistence. He was companion of Sheikh Akbar Tarabelli and Mirza Azeem Beigh alias Darwaish Mohammad. He achieved spiritual guidance in Tareka Naqshbandia and Mujadeya. He had two sons and two daughters. Among daughters Fatima Begum, was mother of Khawaja Ghulam Shah Naqshbandi. Khawaja Abdul Rehman and Khawaja Abdul Aziz were his sons. He died on 3rd Jameed-ul-Sani, 1263 Hijra.

Khawaja Abdul Rehman was a calligrapher of high level in Arabic and Persian and was interested in History. He was devotee of Khawaja Meer-al-deen Pakhleewala. About Naqshbandia dynasty, "Tohfa Naqshbandia, which is still unpublished, was written by him in 1285 Hijra. He during his tenure as saint successor, in 1270 Hijra, repaired Naqshbandia Ziyarat.

He had three sons. One Abdul Khaliq whose mother belonged to Malik dynasty of Shopian. She had one son, Ghulam Nabi, who is alive. Khawaja Abdul Khaliq's progeny is also at yarkand. He died at yarkand. His second wife who was daughter of Meer Mohammad Sadiq Andrabi, was mother of Khawaja Mohammad Yousuf and Khawaja Sad-u-deen. Her sons were still young, that they passed away in 1289 Hijra. Therefore, his younger brother Khawaja Abdul Aziz who is father of Khawaja Habib Shah was appointed as saint

successor. Khawaja Abdul Aziz and his son stand recorded on the pages of Tawarikh Aqwam Kashmir.

Khawaja Mohammads Yousuf his elder brother was a saintly man. He was calm, secluded and devoted to his religion. He was student and son in law of Molvi Mufti Aziz-u-deen, Sheikh-ul-Islam, Mufti Azm Kashmir. He had two sons, Khawaja Ghulam Bahudeen and Khjawa Ghulam Mohi-u-deen. The former is married with daughter of Khawaja Mehmood Shah Naqshbandi. He has following five sons. Kamul-u-deen, Noor-u-deen, Nizam-u-deen, Rashid Ahmad & Mubarak Shah. Among them the former is a Govt. employee at Sopore, while the rest are studying. Khawaja Ghulam Bahudeen is Girdawar.

Khawaja Ghulam Mohi-u-deen is related with Saddat Andrabia dynasty in marriage. He is Patwari in Nazool department. He is found of History. He is author of Guldastra Mehmoodia Kashmir Guide, Tuhfa Rahimya, Halaat Nasb Buzrgan Naqshbandia etc. He has following three sons, Mohammad Yousuf, Mohi-u-deen and Bashir Ahmad.

Khawaja Mohammad Yousuf's second wife (daughter of Khawaja Bahu-deen Mansbali) gave birth to three sons, Khawaja Ghulam Mohammad, Khawaja Mohammad Omar and Khawaja Allahudeen, Khawaja Ghulam Mohammad died on 29th Shaban 1350 Hijra. His one son Abdul Rashid is alive. Khawaja Mohammad Yousuf passed away on 27th Jameed-ul-Sanni, 1329 Hijra. Khawaja Sad-u-deen Naqshbandi was younger brother of Khawaja Mohammad Yousuf. He was scholar of Persian and Arabic language a poet and an author also. He was working as Translator during Khan Bhadur Peerzada Molvi Mohammad Hussain Arif M.A.Judge, High Court's time. His sons are, Khawaja Mohammad Hussain, Khawaja Iftikhar Ahmad, Khawaja Mohammad Hussain, with Syed as Penname. He is author of Dewan Syed in Persian language. Besides, his publications include, Mukhbere Ishaq (1312 Hijra). Tuzkera Tyuba (1351 Hijra). Sharah Mukamat Hazrat Amir Kalal (1351 Hijra) Tarjeya band Mاتيya Kalam (1356 Hijra).

He has also tried his hand at Qasaid, Rubaiyat, Tawarikh Hai Wafat, Marsiya etc. He died on 25th Jameed-ul-Sani, 1359 Hijra.

Sadaat Andrabi Kralapora

Meer Meerak Andrabi was the great grandfather of Sadaat Andrabiz of Kralapora Tehsil Srinagar and Wutarhall, Tehsil Budgam, who came from Andrab (Iran) and therefore were called Andrabiz. His mazar (graveyard) is at Mohalla Malarata of Srinagar and his progeny is not confined only to different parts of Kashmir but also extended upto Punjab.

He had three sons, Meer Mohammad, Mir Yousuf and Mir Ahmad. The first son's progeny is settled at Ratnipora, Malaratta and Lolab and one branch of Ratniporais is also at Lahore. The second son's progeny is confined to Srinagar, Tral and Zadoora Tehsil Pulwama. The progeny of third son, is confined to Layalpore with a single family.

From progeny of first sons, Mir Azm who was son-in-law of Mir Abdul Rashid Beehaqi is buried in Pal Haji Rather Srinagar. He had four following sons, Meer Azm, Meer Mohammad Aslam, Meer Fazlullah and Meer Attaullah. Among them Mir Mohammad Aslam had three sons, Meer Mubark, Meer Meerak, Meer Anwar and last son was Syed Rasool, who had five sons Syed Ghulam-u-deen, (Issueless). Syed Sayeed, (Issueless). Syed Qudratullah, Syed Qutub-u-dden and Syed Allah-u-deen Andrabi.

Syed Qudratullah had two sons, Late Syed Mohammad Anwar (Issueless) and Syed Shams-u-deen. He has a son, named Abdul Majeed who is studying. Syed Qutub-u-deen has five sons, Syed Mohi-u-den Syed Zia-u-dden, Syed Gias-u-deen (Late)(Issueless). Syed Taj-u-deen, Syed Sayeed-u-deen. Syed Mohi-u-deen has only one daughter who is married to Syed Ghulam Mohammad son of Syed Allah-u-dden's son Syed Ghulam Rasool. Meer Syed Zia-u-deen has two sons, Syed Mohammad Shafi and Syed Mohammad Inayatullah. Syed Sadudeen has one son, named Syed Qawam-u-deen. Syed Qudratullah and Syed Qutub-u-deen's sons reside at Tarhail

Syed Allah-u-deen Andrabi belonged to Silsila of Amir-e-Kabeer, Syed Ali Hamdani and Jamia-Kamat, Sheikh Yakoob Sarfi and Sheikh Akmal-u-deen Mirza Mohammad Kamil Beigh Khan

Badakshani. He influenced many people by his Shariyat wa Tarekat Mohammadia, through his guidance in worldly and religious affairs. At an age of 70 years, he suffered from liver ailment and was confined to bed for three months. He passed away on 19th Shaban, 1346 Hijra, in the evening reciting.

(Bissmillah Rehman-ne-Rahim)

During his illness, he used to recite, (ya ah rahmul ma Sakeen) (al rahmul rahimeen) and (Gayas-ul-muznabeon). His graveyard is at Kralapora. He has two sons, Syed Ghulam Mohammad Andrabi and Syued Shams-u-deen Andarabi.

Moulana Syed Ghulam Mohammad Andrabi has four sons, Peer Syed Mohammad Yousuf, Syed Ghulam Rasool, Syed Allah-u-deen, Syed Rashid Ahmad. The last three are studying both religious and modern education. Peer Syed Mohammad Yousuf is involved in domestic activities. He manages Langar Khana (Kitchen) and both boarding and lodging of devotees. Due to his efforts, some untouchables embraced Islam few days before. He is president of Kralapora Panchayat.

Moulana Syed Ghulam Mohammad Andrabi is a scholar having competence in Arabic and Persian. He is also at home in knowledge of Tasawuf and Marefat. He has Sharp memory. He especially recounts pages of Hazrat Amir-e-Kabir's publications and verses of Safi poets.

He has a rich collection of ancient manuscripts in Arabic and Persian languages, which include manuscripts of Hazrat Amir-e-Kabir and Sheikh Youqub Sarfi, which are very valuable. His younger brother Syed Shams-u-deen Andrabi besides Persian and Arabic is acquainted with Urdu language also and is fond of Newspapers. They were receiving Kashmiri Newspaper for long period of time. There is also a Primary school at Kralapora which is adjacent to DewanKhanna of his house. There is a garden and a mosque close to DewanKhanna. Every day, there is recitation of Awrade-Fatehya in the mosque.

Sadaat Mantaqi

Geneological Order

Meer Bahu-deen Mantaqi

↓
Meer Hussain Shah Qadri Mantaqi

↓
Hafiz Haji Meer Syed Qasim

↓
Meer Sayeed Abu-Mohammad Abdullah Qadri

The branch of Sadaat Mantaqi silsila leads to Syed Hussain Mantaqi Beehaqi, who was father of Syed Hassan Mantaqi and Syed Mohammad Amin Mantaqi alias Hazrat Mir Baba Owasi and resident of Beeheeq city of Khrasan. His particulars have been recorded in Twarkih Kashmir Volume 1st. since Hazrat Mir Baba Owasi was not married; therefore his elder brother Hazrat Syed Hassan Mantaqi was regarded as the founder of Mantaqi and Beehaqi dynasty, who was succeeded by his progeny. After few generations a saint, Mir Bahu-deen Mantaqi was born in his dynasty, who stands recorded in Peer Hassan Shah Khuihami's, "Tarikh Kashmir" Volume III. Mir Hassan Shah Qadri about whom it is recorded in the same book, that "der mohabat mehboob subhani fanee bawd". Was son of same Mir Bahudeen. He studied Qadria Silsila through Mirza Ghulam Beigh, who was among the caliphs of his father. His particulars are recorded in detail in "Tarikh Hassan" It is recorded that he was spending more than one thousand rupees on the festival of Hazrat Shah Jeelan^{RA}. He was also fond of constructing Mosques and Bridges. Lachmee canal was closed for about forty years and he regulated it with fresh flow of water. He has been referred as Alchemist, due to his extravagant expenditures. He repaired Jamia Masjid Srinagar with donations of city people and his own contribution in 1285 Hijra, under guidance of Haji Azeem-u-deen Drabo for the first time and for the second time by monetary assistance from Mahraja Ranbir Singh and city people in 1297 Hijra.

He laid foundations of Khankah Gousia in 1261 Hijra at Rah Baba Mohalla, Aali Khadal. About it, the author of Tarikh Hassan records, that Mir Hussain Qadri Purchased the Holy Relic of Hazrat Gousul Saqlaim alongwith credentials of jagir with signatures affixed by Shahjehan, for eleven Hundred rupees from Sadaat's of Lal Bazar and spending fair amount for contruction of Khankah.

He repaired the mazar of Syed Mohammad Amin Owasi in 1272 Hijra and in 1300 Hijra he left for Hajj pilgrimage and passed away there after Hajj on 22nd Zilhaj and lies buried in the graveyard of Jannat Moula. His son Mir Mohammad Qasim was appointed as his successor. Mir Mohammad Qazim was Hafiz Quran and a great scholar. He has also performed Hajj. He followed the footsteps of his father during his life. He passed away in 1324 Hijra and is buried inside the special Ziyarat. At present, his son Mir Sayeed Abu Mohammad Abdullah Qadri is saint successor of Hanfi Dargah Aaliya Qadria Gousia Aali Kadal and Mutwali of Jamia Mashid Kashmir and Ziyareyat Masjid Mir Baba Owasi.

Chohan Rajputs of Khuihama Area

Since ancient times in the vicinity of Ajmeer, one man of Chohan dynasty named Pakhu, alongwith his family, migrated to Poonch. In this dynasty, Shah Mohammad Jalal-deen, Nack Khan and Dawood have been respected people. About 125 year's age during Sikh period, Jalal-u-deen grandson, Mohammad Hilal's one son, Mohammad Ilyas came to Kashmir from Poonch. Due to Mohammad Ilyas and his father there was great propagation of Islam in their village and many people were blessed by them.

Mohammad Ilyas settled in Khuihama area of Nayabat Sopore in Kashmir. He had four sons, Syed Mohammad Burhan-u-deen, Kachkole and Ishaq. Among them, Syed Mohammad had three sons, Abdul Hakim, Maan Shah, Sheikh Noor. Syed Mohammad's brother Kachkole had also three brothers, Ghulam Noor, Kalm Khan, Molvi Mehmood. Molvi Mehmood has two sons, Molvi Abdul Khaliq and Molvi Dawood. Molvi Abdul Khaliq had following four sons, Youqub, Younis, Yousuf & Fazul-haq.

Syed Mohammad's brother Ishaq had two brothers, Rehman and Imam-u-deen. Rehman had only one son, named Saleem. Saleem has three sons, Halem-deen, Sayeen, Abdul Rahim and all of them are settled in Malangam Khuihama. Rehman's brother Imam-u-deen's progeny is alive in village Jabee Chakrgah.

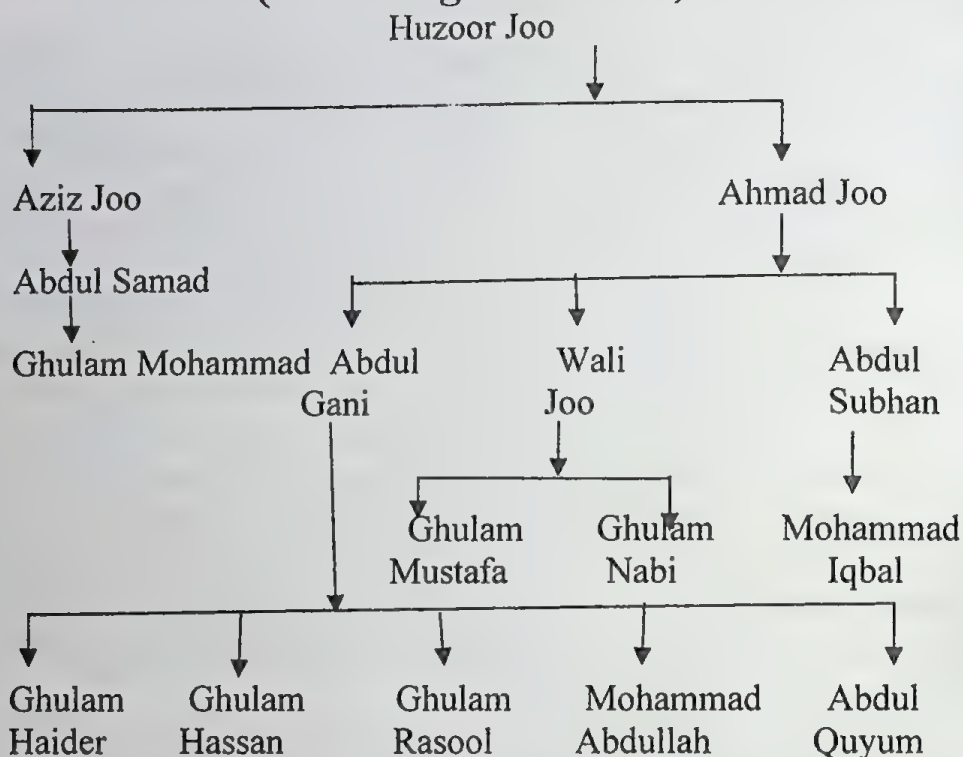
Syed Mohammad's brother Molvi Burhan-u-deen, son was Molvi Mehmood. His son was Molvi Masood, who is alive. He has four following sons. 1. Molvi Abdul Haq alias Molvi Mohammad Ismail, who studied at Darululoom Deoband. 2. Molvi Abdul Rehman who is studying at Lahore 3. Molvi Aziz-u-Rehman, whose one son Habib-u-Rehman is alive 4. Fazul-Rehman. Among them Molvi Mohammad Ismail Deobandi is Khateeb at Masjid Shah Chirag Lahore. The second brother Molvi Abdul Rehman who was studying at Lahore is now Bookseller at Bandipora. The third Molvi Aziz-u-Rehman, died on 4th Safar, 1362 Hijra, at the age of twenty two years. The fourth Fazl-u-Rehman is studying at Deoband.

Molvi Mohammad Ilya's, Progeny who are residing at villages Malangam and Turk Nadee is about 150 in number. There are about thirty families.

Much time has passed since their migration from Poonch, therefore, they are now intermarrying among them. One branch of this dynasty is at Dardpora area of Lolab and Karnah, District Muzaffarabad and Dachanpora District Islamabad. The Lolab branch is from progeny of Mian Dawood's third son, Mian Nack. Mohammad, among which some are Numberdars also.

Their profession is mainly Agriculture and farming. Some people of this dynasty are engaged in teaching in Islamic Maktabas and Mosques. However, their offspring's are studying in Govt. Schools. As stated, that in settlement records, this dynasty is recorded as Chohan Gujr, because, the areas where these people are settled, there is majority of Gujr people. Therefore, they are related with these people and their minorities also amalgamated with majority and were named as Gujrs. Otherwise all know that Chohan is a superior sub-caste of Rajputs who were ruling Delhi & other parts of India for centuries.

Gagroo Dynasty (Geneological Order)



It is evident about Gugroo dynasty, that some of its members are settled in Tehsil Islamabad and Mohalla Zainakadal Srinagar and Kistawar. One of its branches was at Bhaderwah but now one of its members is alive, whose name is Ghulam Nabi and he has now migrated to Kistawar, where he is petition writer in Tehsil.

Kukro dynasty of Baramulla, whose fame and grandeur ended with death of Khawaja Abdul Samad Kukro and Khawaja Amir-ud-deen Kukro, were Gakhad. But coming to Kashmir, this word changed into Kukro and Gugroo etc.

When and how Gakhad came to Kashmir has been recorded in *Tarikh Aqwam Kashmir Volume 1st*. However, Gakhad race, when came to Kashmir, were called Kukroo in Baramullah and Gagroo in Srinagar as some of their families in Srinagar are still called Gagroo and they are traders. When they left towards villages, they were also called Gagdoo in Kistawar and Bhadrwah. Here (Rey) changed into

(Dey). Therefore, Horse in Kistawar is called Gud and daughter is called Kood and in Kashmir Horse is called Gur and daughter as Koor.

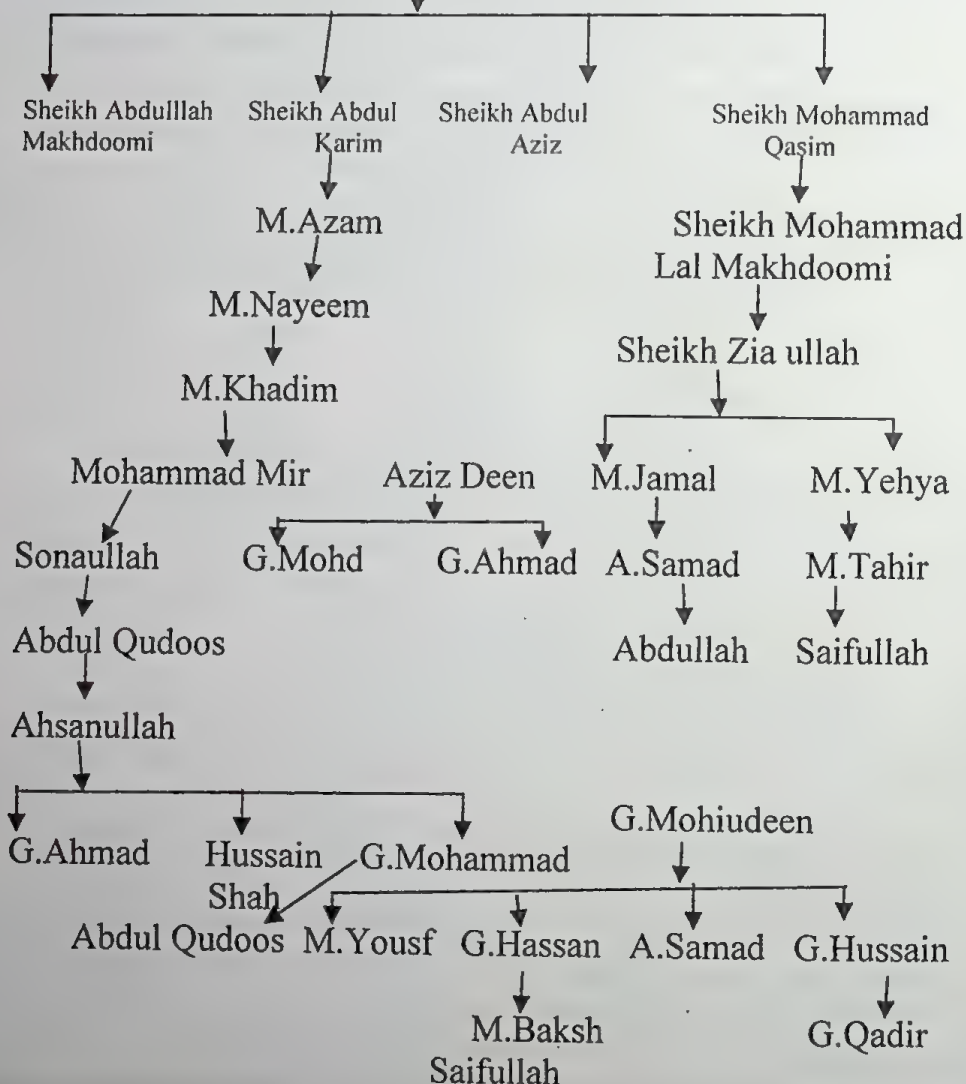
The great grandfather of Gugdoo branch of Kistawar came to Kistawar from Islamabad, during early period of Sikh government. Among his offspring's, Huzoor Joo Gagroo was very famous. Khawaja Ghulam Haider Gugdoo is among his fourth generation. He studied his early education in Islamia school of Kistawa. He passed his Entrance from saint High School here. Then he passed F.A from Partap college, Srinagar and B.A from Jammu college and LL.B, from Muslim University Aligarh. He was the first Muslim, who besides B.A.Degree also passed Law also. He has been working as Munsiff at Sopore and Sub-Registrar at Srinagar and at present is Govt. Advocate in Mirpur Jammu. The Kistawar Muslims are now taking much care about education. Two more Muslims of that area have qualified M.A,LL.B, Degrees, who are named Khawaja Aziz-u-deen Kirapayak M.A,LL.B Head clerk Law Secretariat and Khawaja Ghulam Ahmad Tak, M.A,LL.B,who is pleader in Kistawar.

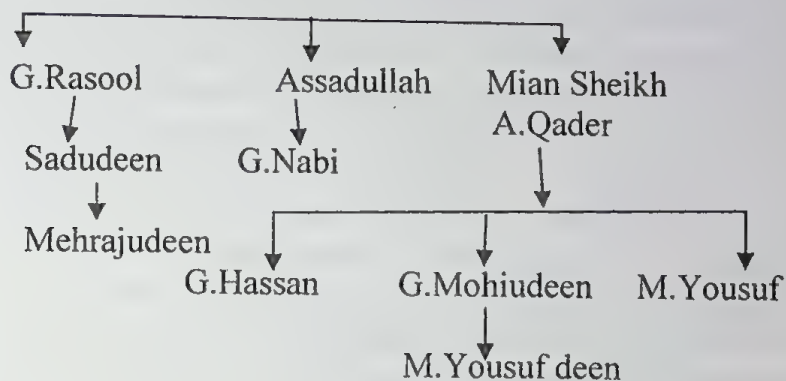
Makhdoomi Dynasty Genealogical Order

Hazrat Sultan-al-arifeen Makhdoom Sheikh Hamza Kashmiri ^{RA}

↓
Sheikh Mian Mohammad Ali Makhdoomi
Adopted son of Hazrat Makhdoom

↓
Mian Sheikh Abdul Rahim Makhdoomi





Note:- Among the successors in Genelological order, presently alive at Mohalla Makhdoomm Mandoo, are Mian Ghulam Mohammad Makhdoomi, ibn Mian Ahsanullah Makhdoomi and Mian Sheikh Mohammad Sayeed-u-deen Makhdoomi ibn Mian Ghulam Rasool Makhdoomi and Mian Mohammad Yousuf Makhdoomi ibn Mian Ghulam Mohi-u-deen Makhdoomi and Mian Peer Ghulam Mohi-u-deen Makhdoomi ibn Peer Abdul Qadir Makhdoomi have submitted a written statement that there is no dispute among them with regard to Ziyarat and the whole ancestral property has been distributed among them.

In Twarikh Aqwami Kashmir volume 1st, the famous Makhdoomi families have been described in detail. But in 1942 AD, the records documents Pattas and certificates, in possession of Makhdoomi dynasty of Kalashpora reveal, that whatever has been recorded in volume 1st, about Makhdoomi dynasty of Kalashpora, is correct but needs amendment. But the reality is, that the man who was adopted by Hazrat Makhdoom Sultan-ul-arifeen Sheikh Hamza^{RA} and from whose progeny is Kailshpora Makhdoomi dynasty are original Makhdoomis.

It is fact, those people are also referred as Makhdoomi's who were followers and devotees of Hazrat Makhdoom Shaib. They are also Makhdoomi's who are from offspring's of Hazrat's brother Baba Ali Raina and they are also called Makhdoomi's who reside inside the fort of Nagar Nagar and up and down of Hazrat Makhdoom Shaib's mazar. But above all, the Makhdoomi's of Kalashpora have special importance as is evident from following statement.

Hazrat Makhdoom Sheikh Hamza^{RA} spent most period of his life at Mohalla Kalashpora. The place where he was staying is named as Makhdoom Mundoo. At this place, Hazrat Baba Dawood Khaki, Sheikh Haider Tulla Mullee and Hardee Baba Rishi alias Resaha Malloo and many other saints were being guided spiritually.

During those days, a saint and a scholar, Mian Mohammad Yousuf of Pakhlee, District Hazara, came to Srinagar in search of murshid and accompanied by his son and Mian Sheikh Mohammad Ali, attended Hazrat Makhdoom Shaib. On seeing his Zeal and Zest, he was all sympathetic and extended his full support to him in spiritual field, upto the extent, that as per Baba Ali Raina, brother of Hazrat Makhdoom Shaib.

“Rah ba asl Yaft wali Khuda Shud”.

Even Hazrat adopted Mian Mohammad Yousuf, son of Mian Ali Mohammad and appointed him as his caliph and recorded a religious deed in his favor.

However, after death of Hazrat Sheikh Hamza Makhdoom^{RA} in 984 Hijra Mian Sheikh Ali Mohammad Makhdoomi succeeded him as per Sheikh Hamza's will. Mian Ali Mohammad had lonely son named Mian Sheikh Abdul Rahim. He was grandson of Hazrat Makhdoom^{RA} and it is authenticated through Moughal King's orders.

Among outstanding saints of Kashmir, Baba Naseeb-u-deen Ghazi, is ;like a star. He was devotee of Baba Dawood Khaki. A book, “Zahrata-al-israr” about his biography is in possession of Makhdooms of Makhdoom Mundoo, which records Pattas of Moughal Emperors, Baba Abdul Rahim som of Mian Sheikh Ali Mohammad's grandson, being Mutawali and saint successor of Hazrat Makhdoom Shaib's Ziyarat.

Mian Sheikh Abdul Rahim who was famous as Baba Abdul Rahim had four sons, Sheikh Mian Mohammad Qasim, Mian Sheikh Abdul Aziz, Mian Sheik Abdul Karim and Mian Sheikh Mohammad Abdullah. After death of Baba Abdul Rahim Makhdoomi, his elder son, Sheikh Mian Mohammad Qasim was appointed as Mutawali and saint successor of Ziyarat Hazrat Makhdoom Shaib. During that time, there was rule of Shahjehan in India and the Governors of Kashmir were appointed through him.

During that time, a man named Hasse Rishi, with a dilemma, that he is son of Baba Ali Raina brother of Hazrat Makhdoom Shaib and Hazrat Makhdoom Shaib's brother's son. Therefore, I have every right to be the saint successor of Mazar Mubarak and a successor of Hazrat Sheikh Hamza^{RA}, and most deserved for trusteeship. His claim was supported due to the reason that Mulla Shah Badkshi who was devotee of Hazrat Mian Meer Lahori and Peer of Darashikwa was very influential and supporter of Hasce Rishi.

Hazrat Mulla Shah Badakshi was residing near mazar of Hazrat Makhdoom Shaib where Jehanara Begum, constructed a Mosque and a Hamam, with an expenditure of forty thousand rupees for his sake. As per statement of Makhdoomiz of Makhdoom Mandoo, that one of Women relatives of Mulla Shah Badakshi died and he buried her in the mazar mubark without permission of Mian Mohammad Sheikh Qasim. When Sheikh came to know about it, he not objected it but he got the corpse out of grave and buried at some other place. Since Hazrat Mulla Shah was very influential therefore, he approached the Governor and got Sheikh Qasim and his supporters evicted from Roza Mubarak. At that time, the King was in his nineteenth year of rule. The Sheikh went to Delhi to submit before the King, where he produced relevant records, by which, besides King the Princess Jehanara Begum also awarded a Patta in his favor and not only was Sheikh Mohammad Qasim recognized as adopted son of Sheikh Hamza^{RA} in both these Pattas, but villages Neero in Nagam Paragana and Metregam villages were awarded as jagir, for maintenance of Kitchen (Langar) and construction and repairs of Roza Mubarak.

Sheikh with great pains travelled such a long journey and returned back with the same sufferings, but due to influence of Mulla Shah, Badakshi there was no action of royal edicts and Hassi Reshi continued to control the mazar mubarak. During Kings 24th year, Sheikh again went to Delhi and brought one more edict from King during Aatemad Khan's Governorship of Kashmir.

Besides, this royal Patta, one more document (Mohfer Nama) is in possession of Makhdoom Mundoo, bearing signatures of more than fifty respected citizens. In addition to it, there is one more recent

record, with Makhdooms of Makhdoom Mundoo, which bears signatures of scholars saints Muftis, saint successors and Nobles of Srinagar and adjacent areas. This statement is a testimonial, that Mian Mohammad Ali Sheikh is adopted son of Makhdoom Hamza^{RA} and through his progeny are successors and saint successors. The testimonial bears seal and signatures of those people among which the following people are personally aware about same. Khanshaib Mirza Ghulam Mustafa Rais, Kashmir, Molvi Mohi-u-deen Jamee, Mirwaiz Molvi Late, Ahmadullah, Late Molvi Ahmad ullah Hamdani Mufti Sharif-u-deen Mufti Azm Kashmir, Mir Hassan Shah Qadri, saint successor Ziyarat Khanyar and jagirdar, Khawaja Hassan Shah Banday Mutwali, Aasar-Sharief Hazratbal, Khawaja Hassan Shah Naqshbandi Jagirdar Peer Shab-u-deen Makhdoomi, Khadim Tabka.

One Ganai Dynasty of Lahore

The origin, history and biography of great saints and scholars of Ganai caste, has been recorded in the Aqwam Kashmir, volume 1st. besides, there has been mention of one Ganai dynasty of Lahore, whose one famous member Sheikh Jan Mohammad Ganai first of all issued Kashmiri Gazettee and his son Sheikh Allah Baksh Ganai is an active member of Muslim Kashmiri conference a supporter Majlis Ahrar Hind and a famous Bookseller of Lahore.

Now, there is mention of one more Ganai dynasty, who has been settled in Punjab for about seventy five to eighty years.

In Srinagar Khawaja Gul Mohammad Ganai was famous rich man during Maharaja Gulab Singh's era. He had two sons, Haji Habibullah and Khawaja Ghulam Mustafa. The elder son, Haji Habibullah alongwith his brother's son, Khawaja Aziz-u-deen, came to Lahore in connection with Pashmina and Shawl trade. In connection with Pashmina trade, he started Horse trade as well and made so much, profit that he forgot Pashmina trade. In those days, one more elderly man, Chowdry Mukal Wani was residing in Pathrawwali mansion, which is a historical building inside Moochi Darwaza, who was gifted with both honor and wealth by Almighty. He in view of Habibullah's family status and personal gentleness married his daughter with him. He was staying at Sialkote due to his trade and business. He fell ill there and passed away. Therefore, he was buried there at Takya Dumdee Shah.

He had two sons, Mian Jan Mohammad Sodagar and Mian Ahmad contractor. Mian Jan Mohammad has been a successful trader. His son Khawaja Ghulam Mohammad was first of all employee in Lahore Municipality. He had high spirits for Islamic and national causes and took active part in Khilafat movement. He faced many difficulties due to imprisonment. In 1931 AD, during Kashmir agitation, he participated actively and was commander of Janbaz caravanas. In History of Ahrars on page 57, it is recorded about him, that.

“When Shaheed Illahi Baksh was martyred at Mirpur front, the foot soldiers left for Kashmir. Khawaja Ghulam Mohammad took an

oath from thirty militants on Holy Quran and from Lahore went to Rawalpindi and then to Kohala. The oath was, that they will close, bridge at the cost of their life. On this occasion river was also following very swiftly. some youngmen drowned in river. On the third day, there was news that Ahrar's captured bridge and closed trade route of Kashmir. Within two days, thousands of Lorries stopped on both sides". On page 36 of this book the Tarikh Ahrar, records.

Among us, Khawaja Ghulam Mohammad was a young and smart member. He was always to face odds. Khawaja Ghulam Mohammad is working in one Insurance company.

Mian Jan Mohammad's younger brother Ahmad Deen was working as contractor. He passed away about twenty five years ago. He had three sons, Khawaja Zia-deen, Khawaja Alma-u-deen and Khawaja Bahu-deen. At the time of death of Mian Ahmad Deen, his three sons, due to their young age were not in a position to manage their business; therefore, they had to miss that Job. But when the brothers, became matured then Zia-u-deen Ganai alongwith his brother Khawaja Alla-u-deen left for Africa to try their luck. He is working on an important post in public works department at Nairobi. Khawaja Allah-u-deen is also working in some Govt. department there and the youngest brother Khawaja Bahu-deen is a Railway clerk at Lahore.

Far off from his homeland, he was taking interest in national and Islamic activities, besides, betterment of common Muslims of Nairobi, he was taking care about Kashmiri youth for their upliftment and unity. In Nairobi, those Kashmiri young men who established Kashmiri Muslim Union, his name was topping the list. This union often and on was performing national activities. Recently he was gifted by a male child by Almighty Allah, who was named Shujah-u-deen Ahmad.

Late Haji Habibullah's brother, Khawaja Ghulam Mustafa's son Khawaja Aziz deen, accompanied his Uncle for Pashmina trade firstly and later on for Horse trade. But after his death, he came to Jammu, where he was also involved in Horse trade. He made many Tongas there and his trade was on a large scale. Now, he is famous as Chowdry in Jammu instead of Khawaja. He is also a contractor.

During those days, Buggies were common. The period during which Prince of wales visited Jammu he was issued a certificate in recognition of his satisfactory work.

He was very friendly with the undersigned. Whenever, I met him at Jammu. He assisted Kashmiri Newspaper as a special case. He was very careful about national upliftment and often assisted Poor and deserved people. Alas! This elderly man passed away at Lahore in 1920 AD. His four sons are alive at present, who are residing in new colony of Misre Shah in Lahore. Their names are as follows, Khawaja Ghulam Mohi-u-deen whose son is Nisar Ahmad, Khawaja Feroz-u-deen, Khawaja Ghulam Mohammad and Khawaja Bashir Ahmad.

Sardar Sheikh Mohammad Akram Khan

His family particulars are recorded in detail in the pages of *Tarikh Aqwam Poonch*, Volume I. He is from the progeny of Sheikh Masood Narveri. Those records and testimonials, since Raja Rustum Khan, Governor Poonch's time are in his possession, proves his relation with Qureshi breed.

His age at present is about 57 years, but as per his health and shape, he does not seem to be of 57 years of age. He is now residing in Kashmir and due to his hardwork and struggle he is rated as one of the Rais of Kashmir. Besides enough property at Poonch and Gaddi Habibullah his houses are also found at Gowkadal, wqazirBagh and Batmaloo in Srinagar Khas. At proper Baramulla of District Baramulla, he has two magnificent houses and 27 Kherwars of land. In the villages of Kalaban and Hardukhal of the same Tehsil, he possesses six Kharwars and 425 Kanals of land respectively. He also possesses 33 Kanals of land in village Soreegam Lolab and 600 Kanals in village Gilgam of Tehsil Hindwara. He was putting up at Gilgam which is a famous village adjacent to Trehgam. His magnificent house here is situated at the foot of a dense green forest.

He is Sarpanch of Gilgam Panchayat. Since he is himself a Zamindar, therefore, the upliftment of Zamindars is his special mission. He is an A-class contractor of forest department. His Guest Room is open for all. He is interested in dissemination of knowledge. The Primary school of Gilgam opened since three years is due to his personal efforts. His household women were all educated and women education is his special mission. He is in correspondence with Education department for opening of a Girls school. He has six sons. The eldest are Badrudeen and Mohammad Afzal. Badrudeen passed away during his young age. His one young son is an officer. Mohammad Afzal has passed matriculation. These two brothers were from his first wife, which belonged to Meer race. His second marriage was from Gakhad race. He has one son Mohammad Azim from her,

who studied upto F.A. His third marriage was in a Sadaat house and have three sons from her. Mohammad Ashraf, Wajahat. Hussain and Karamat Hussain. All of them are studying. His two elder sons are associated with him as contractors.

Mir Dynasty HabbaKadli

Genealogical order



The Mir race of Kashmir is related to Moughal tribal's and it has been decisions in detail in Twarikh Aqwam Kashmir Volume I. some decisions of Courts authenticate it, among which one or two Court desiccations have been recorded in Volume I and one two decisions are recorded in this book.

Dayim Mir, who since years was residing in village Litter Aglar of Tehsil Kulgam, was a prosperous Zamindar of this race. His tomb is situated in this village within four walls and is a pilgrimage site. It is evident, that he was not only a Zamindar, but a saint as well. Therefore, after two hundred years, his tomb is still safe and sound.

He had only one son. Makbool Mir who as per Kashmiri alias, was famous as Maklee Mir. Maklee Mir was married at Srinagar and his father-in-law invited him to live in Srinagar with him. Therefore,

he resided at Mohalla Hawl, Srinagar where his in-laws were also living. At that time Hawl and Nowshera were regarded as city centres. The areas of Maisuma and Amira Kadal were deserted. Since his in-laws were involved in Pashmina trade, therefore, he also followed the same trade. His son Wahab Mir married in fort Hari Parbat. He migrated from Hawl to Malapora (HabbaKadal) and started his business and at last, constructed his house there. He had two sons., both of them established their own factories and prospered. His grandson Gaffar Mir resided at Mohalla CheneeKral in District Habba Kadal and established his Pashmina factory there. In short, the System of migration of this dynasty started from three generations was started by Gaffar Mir.

Gaffer Mir, besides a Prosperous trader, was a saint. He was associated with saints and scholars. At the age of 65 years, he passed away on 31st of January, 1940AD. He was happy from his sons, but he was often sad due to demise of his fourth son, at the age of 16 years.

His second and third son was also involved in trade. The second son, i.e: Ghulam Mohammad Mir has his own factory, where Pashmina is manufactured. The elder son, Ali Mohammad Mir, despite of little knowledge, was interested in academic activities. Therefore, he relinquished his family trade and opened his Bookshop in 1932 AD. Which attained such a position that they published several books in Kashmiri, Gormukhi, Hindi, English and Persian languages. He is the first publisher of Kashmir whose publications have been approved by the department of Education as text books for different classes and libraries.

He was follower of Ahmadi sect and was interested in religious and national affairs. He was painful about economic and educational backwardness of his country and was ever ready to do something for it. His age as per his date of birth i.e; 1907 is 35 years.

Subhan Wani

He is resident of Srinagar but since long is residing in Sharanwala 2nd arwaza of Lahore. He is working at Kamotakee District Gujrawala and is always supporting Kashmiri Laborers and deserved people as per his capacity.

Progeny of Baba Ali Rania Makhdoomi

Geneological order

Baba Usman Raina

Baba Sheikh Ali Raina

Hazrat Sultan Arifeen^{RA}

↓
Sheikh Abu-al-Hassan
Makhdoomi

↓
Sheikh Mohammad
Yousuf Makhdoomi

↓
Sheikh Zootee Makhdoomi

↓
Sheikh Mohammad Afzal

↓
Sheikh Ziaullah

↓
Sheikh Sonauallah

↓
Sheikh Ahmad

↓
Baba Afzal

↓
Peer Sonullah Shah

↓
Peer Ghulam Shah (Issueless)

↓
Peer Azizdeen

↓
Peer Ahmad Shah Makhdoomi

↓
Peer Gulla Shah
Makhdoomi

↓
Peer Mohammad Afzal Shah
Makhdoomi

↓
Hamidullah

The geneology of this dynasty is related to Baba Usman Raina's youngest son, Hazrat Haji Baba Sheikh Ali Raina, who was younger brother of Kashmir's famous Sheikh-ul-Mashayk Hazrat Sheikh Makhdoomi Hamza^{RA}. Baba Usman Raina's geneology is associated after some generations with Ram Chender Raina, Chief Commander, of Raja Jai Singh's army. Ram Chender belonged to the progeny of Rajgan Kangda and due to civil wars, came to Raja Jai Singh, Governor Kashmir, who was his maternal Uncle. Baba Usman was residing in his Jagir, where he lies buried. Since Hazrat Sheikh Makhdoom was a recluse and was famous as Makhdoom Shaib, therefore, his younger brother Baba Ali Raina who had sons became famous as Makhdoomi due to his brother. Therefore, his all progeny and Hazrat Makhdoom's companions and associates became famous as Makhdoomis.

Most members of this dynasty were scholars and saints. Among them some have been poets and authors. Their write ups are yet unpublished.

Hazrat Baba Abdullah Makhdoomi was a saint of this dynasty. Sheikh Ahmad Taraballi like saint was under his influence. Likewise, Baba Afzal Makhdoomi was a famous saint of this dynasty. About him there is a family tradition that he was Shaib Kashf wa Karamat and was visiting the grave of Hazrat Sultan Arifeen and talking with him. His both sons Peer Ghulam Shah (Gulla Shah) and Peer Sonaullah Shah are also saints.

In both parts i.e; Maraj and Kamraj of Kashmir there are thousands of devotees and servants of this dynasty. The famous Ganai dynasty of Mattan is devoted to this dynasty. The rich family of Muttan had gifted a big area of land as present to their Pirs from many generations. Therefore, Peer Afzal Shah Makhdoomi, who is outstanding figure of this dynasty, is an excellent and best calligrapher. They were receiving annual produce from this land area. Likewise, they have also received a piece of land at village Khatru in Shahabad area. As against this the members of this dynasty prefer to work themselves for their subsistence and are planning to set up a printing press. His brother Peer Gulla Shah, is also a businessman. His Uncle Peer Aziz-u-deen (Son of Peer Hafizullah's Sister) is also a

businessman. Due to certain reasons, he did not paid any attention towards the income from Ziyarat Hazrat Makhdoom. The ancestral graveyard of this dynasty is adjacent to the tomb of Hazrat Makhdoom.

The present Mir waiz Molvi Mohammad Yousuf's father Molvi Rasool Shah Mirwaiz, founder of Anjuman Nusrat-ul-Islam and Islamia High School Srinagar and his father Molvi Yahya Shah Mirwaiz, was visiting Peer Ghulam Shah and Baba Afzal Makhdoomi ever Monday and Thursday. Molvi Ahmadullah Mir Mirwaiz, who succeeded Molvi Rasool Shah as Mirwaiz was leading Tarawia Namaz in the month of Ramdhan on the advice of Peer Ghulam Shah Makhdoomi. His brother's son, Peer Ahmad Shah (Father of Peer Mohammad Afzal Makhdoomi) attended towards distressed conditions of Ziyarat and collecting enough money from his supporters and followers took part in extension of Ziyarat and its maintenance. In this context, when he came to Khair Shahabad, he breathed his last due to heart failure. His devotees constructed a splendid tomb over his grave there.

Khawaja Sheikh Ahmad Gabba Merchant Islamabad

Mattan, a famous tirath of Kashmiri Pandits situated enroute, Phalagam and Amar Nath, is at a distance of five Kilometers from Islamabad towards Northeast. The period about which we mention there was rule of Pathans in Kashmir. A Kashmiri Pandit family of Pattan, with Koul as caste was living a prosperous life as they were involved in agriculture and trade.

A member of this dynasty embraced Islam at the hands of a Muslim saint. His name was not known but after embracing Islam, he was named Ghulam Mohammad and since there is tradition of nicknames in Kashmir, therefore, he became famous with his new name as Mama Pandit.

His one son was Sheikh Abdul Razak. Sheikh Abdul Razak in his last stage of life leaving everything resided at Boomzou. But when he was not satisfied there, he came to Aishmuqum and lived at Ziyarat Hazrat Baba Bamudeen and spent rest of his life here in meditation.

His son was named Abdul Rehman. He was a distinguished man in Tasawuf. He resided at Islamabad in place of Mattan or Boomzou. He was very ardent to create name for himself so that he can do something for his people and country. At Islamabad, he started business, but this period was of great famine and oppression. Therefore, despite of his strenuous efforts, it was all dark for him and he left his young son, Khawaja Sheikh Ahmad at Islamabad and migrated to Punjab to try his luck there and settled at Soojanpore. Here he faced many difficulties at first, but the ray of hope in his mind for creating name survived him under difficult situations. Therefore, within short period of time, he established a carpet and p. shmina factory at Soojanpore. Besides, after his arrival here, he became a Hakeem. Here he also married and his progeny are still living at Soojanpore.

During last period of his life, Abdul Rehman was like a fish out of water for visiting his motherland. Therefore, after 30-40 years he returned back to Kashmir and then never visited Soojanpore. He

was buried at Islamabad where his first son Khawaja Sheikh Ahmad was residing.

Khawaja Sheikh Ahmad had high spirits to create name for himself, which his Late father was also gifted with. He was born in 1882 AD. Hardwork, Honesty, Simplicity and Dedication were his special hallmarks. His father was not successful in Kashmir due to unfavorable conditions. But, he followed the dictum.

“agar pedar notawnd, pesar tamam Kund”

He established a Gabba making factory at Islamabad, which is par excellence throughout Kashmir. He created such designs in this art, that one was surprised to see it.

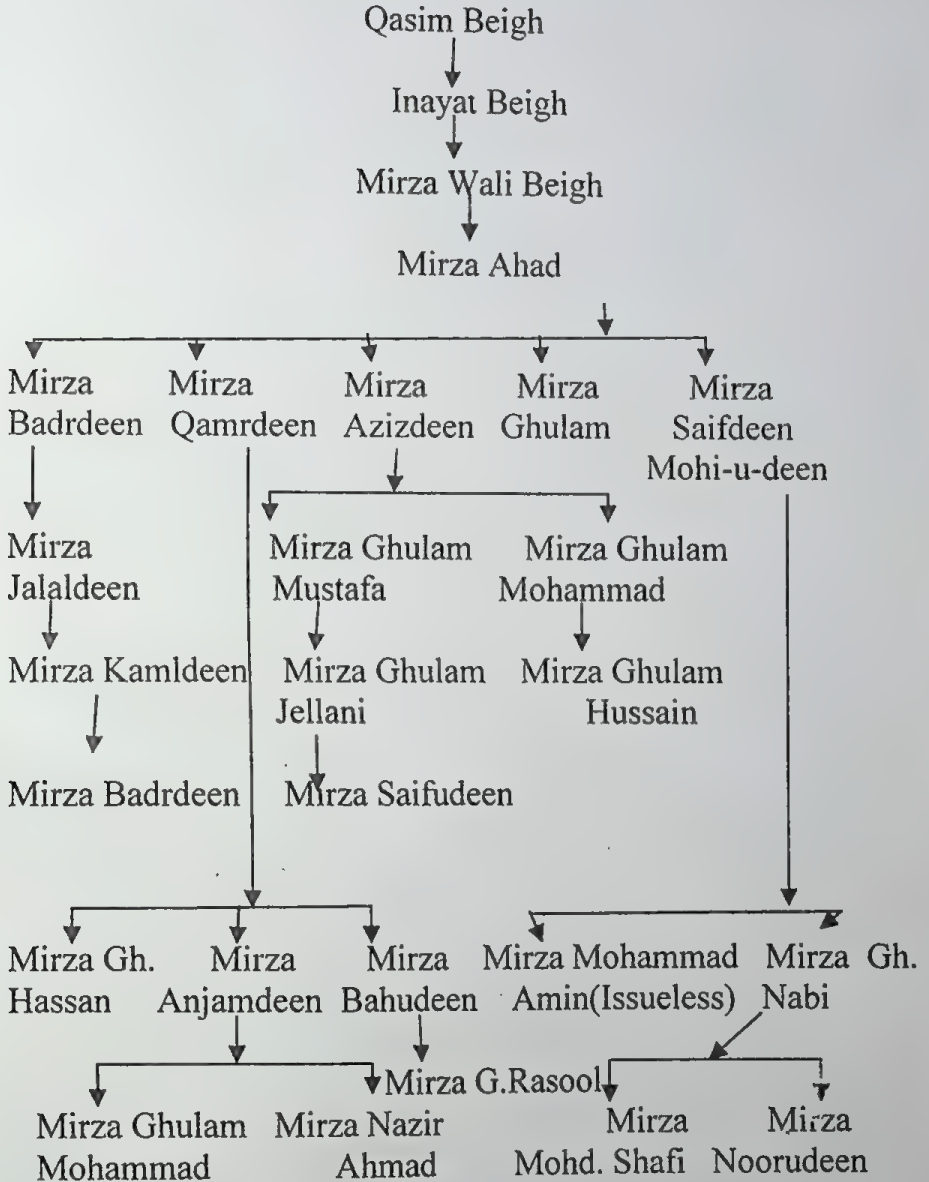
Gabba Industry achieved its Zenith due to his efforts. Tourists visit from every corner of India and spend thousands of rupees for Purchasing Gabbas. He is often referred as the founder of this Industry. Every year, there is an exhibition in Kashmir and every year he receives a medal and a certificate from Govt. of Jammu & Kashmir for his excellence in this art.

When in 1935 AD, there was All India Exhibition at Lahore, in which big traders from Punjab, India and Kashmir Participated, the Punjab Govt. awarded a medal for high quality Gabba's in this exhibition. In 1937 AD, when Maharani observed best specimens of his factory, she was pleased to issue a certificate of Excellence. Despite being owner of this factory with great name and fame, he lived a simple life. He was a noble, kind and a sociable man. He was taking an active part in national affairs.

He has three sons Sheikh Mohammad Abdullah, Sheikh Abdul Ahad and Sheikh Mohammad Ramzan who were commonly famous as Munshi Mohammad Ramzan. The first two persons are involved in Business and Govt. contractor respectively and the last one is involved in national affairs.

Mirza Dynasty of Kashmir

Geneological order



Some historical events of this dynasty of Kashmir have been recorded in *Tawarikh Aqwam Kashmir* volume 1st. but the particulars

of some of its members have been omitted due to certain reasons and the particulars of others have been recorded very briefly. Therefore, the details of this dynasty are recorded on historical and literary basis.

During Shahjehan's rule, an elderly man, Qasim Beigh a Turkish noble, due to some national and family reasons migrated to Delhi, in 1055 Hijra. The darbar Delhi extended all help and honor. His son Inayat Beigh was more lucky. He accompanied Aurangzeb Aalmgahir to Kashmit in 1075 Hijra and was benefitted by Emperor's blessings. He witnessed several eras from Aalamghir upto Mohammad Shah and lived a long life. His son Mirza Wali and his son was Mirza Ahad. He too lived a long life. Mirza Ahad during Maharaja Ranjit Singh's period was a great author, a prose writer and a historian, even Maharaja Ranjit Singh awarded him pension for his services of English people as B.Hugal in his travelogue of Kashmir 1835 AD. writes.

"It will be injustice, not to express, that information about scientific and other conditions of Kashmir was conveyed by Mirza Ahad. In this context, the services performed by said Mirza, to Mr. Jack Gomont. Maharaja Ranjit Singh awarded him one village as Jagir in return of these services".

Due to his services, Mirza Ahad was very influential in Sarkar Englishlia. During Sikh rule, those English people who visited Kashmir, they were providing them with every facility during their visit. Besides, they were appointed as correspondents from Sardar Englishlia. They were also receiving five hundred rupees annually for these services, as is evident from official order dated: April, 23, 1839 AD. Which is signed in English.

As recorded, he was very influential in English Govt. therefore, after his death, his intelligent and competent son, Mirza Saif-u-deen who was prolotype of his father in prose writing and calligraphy, was appointed as correspondent by English Govt. in place of his father.

During that period, Maharaja Gulab Singh was Governor of Kashmir. Through Mirza Saif-u-deen's good offices, there were strong relations between Dogra Govt. and English Govt. in 1859 AD.

John Buller Deputy commissioner Punjab. was appointed as officer on special duty and visited Kashmir. He writes about Mirza Saif-u-deen.

"He is son of Mirza Ahad, whose mention has been made by vigne and Hugul in their books. He belongs to a elite family".

In 1859 AD, William Ford a respected Englishman visited Kashmir. He was very happy with services of Mirza Saif-u-deen and issued a certificate of merit to him. When Lt.Governor Punjab examined this certificate, he awarded a royal robe to Mirza besides a certificate of Merit, as is evident from the following official order.

Seal Department of Govt. 1859 AD.

Respected Mirza Saif-u-deen Kashmir.

Your application dated: 3rd Nov. 1860 AD submitted enclosed by two certificates in English. awarded by William Ford Shaib was examined by Lt. Governor. Punjab. Nawab Bhadur was happy to see the certificates. You are awarded with Doshala. Please keep it with you.

10th Nov. 1860 AD

It is evident, that during that period, he was very old and he was not in a position to serve English due to illness as correspondent and assistant. Therefore, he sought permission from Lt. Governor Punjab for appointment of his brother Mirza Qamar-u-deen in his place. Therefore, Lt.Governor Punjab appointed his brother as correspondent for Kashmir. During that time, Major Hitcher was officer on special duty from British Govt. in Kashmir.

Therefore, his younger brother, Mirza Qamr-u-deen was appointed as correspondent in Kashmir, while some respected man named Fida Hussain was appointed as correspondent for Jammu.

Mirza Saif-u-deen after retirement from Govt. services documented a book about History of Kashmir, namely "Khulasata-al-Tawarikh" in Persian language during 1859AD. At the best of Major John Hitcher, which makes mention of ancient Hindu era without any bias and especially about their construction (Temples and settlement of villages).

He while writing this history also documented the events of his era in an independent manner. He also made mention of his father in his book. Which speaks about the influence of his father in English Govt. At one place he records.

“During Khalsa rule under Nizamat of Dewan Kirpa Ram, a French national was coming to Kashmir via Poonch route in 1831 AD. Enroute, he was stopped by Maharaja Ranjit Singh Qiladar, Nehal Singh and did not allow him to proceed ahead, till he may not pay five hundred rupees Manak Shaie. Mirza Ahad, as Mir Lashkar and as Per Lord Shaib’s writings, went to receive him and accompanied him to Kashmir.

After Mirza Saif-u-deen’s death Mirza Ghulam Mohi-u-deen among his brothers was associated with Maharaja Gulab Singh’s darbar and other brothers were employed in Govt. Services. Mirza Gh. Mohi-ud-deen besides a rich man, was very simple, gentle. He was a scholar and a saint.

Mirza Said-u-deen Ahmad Saad, who was famous writer and poet of Kashmir, was younger son of Mirza Ghulam Mohi-u-deen. He was an outstanding scholar among the noble’s of Kashmir. Due to illness, he resigned from the post of wazir wazarat and confined himself to studies and religious activities. His persian poems are of high quality and content. His Persian poem, which he wrote in response to Moulana’s enology on his visit to Kashmir is outstanding. He was also writing in Urdu.

Tohfa Saad (Published in 1330 Hijra) his poem was published alongwith Urdu and Persoian poem. He is the first poet of Kashmir, who wrote a poem about the backwardness of Kashmir with tte title of “Noha Pur Taseer Kashmir”.

He passed away at the age of 48years in 1905AD. His elder son, Late Mirza Ghulam Nabi was working as Inspector in Department of Silk. He has two sons, one Mirza Noor-u-deen M.A, who is Deputy Inspector in customs Department another Mirza Mohammad Shafi who is involved in domestic affairs.

Mirza Saif-u-deen’s third brother, Mirza Aziz-u-deen was working on respectable positions in the Govt. He spent his service as Naib-wazir, wazir wazarat and officer Dool Jinsee with name and

fame. The name of Department of Dool Jinsee, is Department of food control, at Present. He was at par in intelligence and political sagacity with his elder brother, Mirza Saif-u-deen. His elder son, Mirza Ghulam Mustafa, created name for his reputed, dynasty. He was born in 1914 Bikrmi. He was not a poet but such an intelligent critic that he remembers thousands of verses of famous Persian poets. Persian is the family language of this dynasty. Besides Urdu, he is also at home in Arabic and English.

In January, during Maharaja Ranbir Singh's era, he worked in the court of Dr. Suraj Bal. In 1884 AD, he was appointed as Naib Sadr court Srinagar and then officer in Department of Tasfia Bakaya, in 1886 AD was appointed as officer Nigrani Jinsee, in 1888 AD. As Mushaib Darbar Governor and in 1893 AD, he was appointed as Secretary of Governor Kashmir. In 1895 AD and 1899 AD, he was appointed as Tehsildar and wazir wazrat etc. and in 1904 AD. He was appointed as Assistant Governor of Kashmir. Working under Mr. Lawrence (Later on Sir Lawrence. Author valley of Kashmir) Mohtamim settlement of Kashmir, he was paid homage. Besides, he received awards, presents and certificates from Residents of Kashmir i.e; Mr.Talbot, Mr.Kalok, Mr.Palras and Sir Francis younghusband and other European personalities.

Among viceroy's of India when Lord Linsa down, Lord Minto, chief commander Indian Army, Lord Kichner Sardar Ayub Khan and Lords of Punjab, while visiting Kashmir, the reception and protocol was under his control and all dignitaries acknowledged the services of their host with commendable words.

In 1915AD, he was awarded the title of Khanshaib by Govt. of India. In 1916 AD, (1973 Bikrmi) he retired from Govt. services and in 1929AD. he left for Hajj pilgrimage.

The Muslims of Kashmir, were Poor due to natural disasters and due to heavy expenditures on marriages and mourning ceremonies. Therefore, he was impressed by such conditions and in 1911 AD, he initiated social Reform movement and with the advice and assistance of citizens he framed a constitution about marriage and mourning which in reality was a better remedy for economic backwardness of Muslims. Alas! Khemshaib after few days of illness

passed away on 29th Rabi-ul-awl 1362AD (April 6, 1943 AD) at the age of Ninety five years.

His only son Mirza Ghulam Jeelani was born in 1900 AD and passed B.A. examination. Afterwards, he worked as a non-gazetted employee in Govt. In 1929AD, he was deputed for cooperative societies training to British India. He returned back in 1931 AD and was appointed as Assistant Registrar in cooperative department. At present, he is working as Deputy Registrar cooperative societies.

Mirza Saif-u-deen's fourth brother was Mirza Qamr-u-deen, after death of his brother worked as an employee in English Sarkar. His son, Mirza Sadrudeen was posted as Tehsildar, that he passed away during his young age. His elder son, Mirza Bahu-deen is pension holder at present and next two sons, Mirza Anjum-deen and Mirza Ghulam Hassan has passed away. Mirza Anjum-deen's particulars have been recorded in Tawarikh Aqwam Kashmir volume I. Mirza Ghulam Hassan also passed at his young age when he was posted as Naib-Tehsildar. His son is Mirza Qamr-u-deen. He is a competent police officer.

Mirza Saif-u-deen's fifth brother Mirza Badrudeen's (officer Dagshawl) son, Mirza Jalal-u-deen, like his other members of family was an outstanding writer and a poet. His poetic works in Persian are under possession of his son, Mirza Kamal-u-deen Shaida. Mirza Jalal-u-deen died at the age of forty years on March 30, 1912 AD. He was very gentle, sociable and a civilized man. The 16 miles long road, from Sopore to Hindwara, which is guarded by tall and green poplars on both sides is Keepsake of Late Khawaja Aziz-u-deen Ashai Tehsildar and Late Mirza Jalal-u-deen Tehsildar's period.

On his death, His Highness Maharaja Partap Singh on 21st Cheet 1968Bikrmi (April 2nd, 1912 AD) sent a condolence telegram to his nephew Mirza Mustafa Khan, wazir Wazarat, on this occasion, some poets wrote verses on his death. Khawaja Amir-u-deen Amir wrote a detailed eulogy.

Mirza Kamal-u-deen Shaida is his only son, who was born in 1903 AD. at the time of his father's death, he was ten years old. On 6th April, he was awarded with academic robes. During that period, Chowdry Khusi Mohammad was Governor of Kashmir. In a big

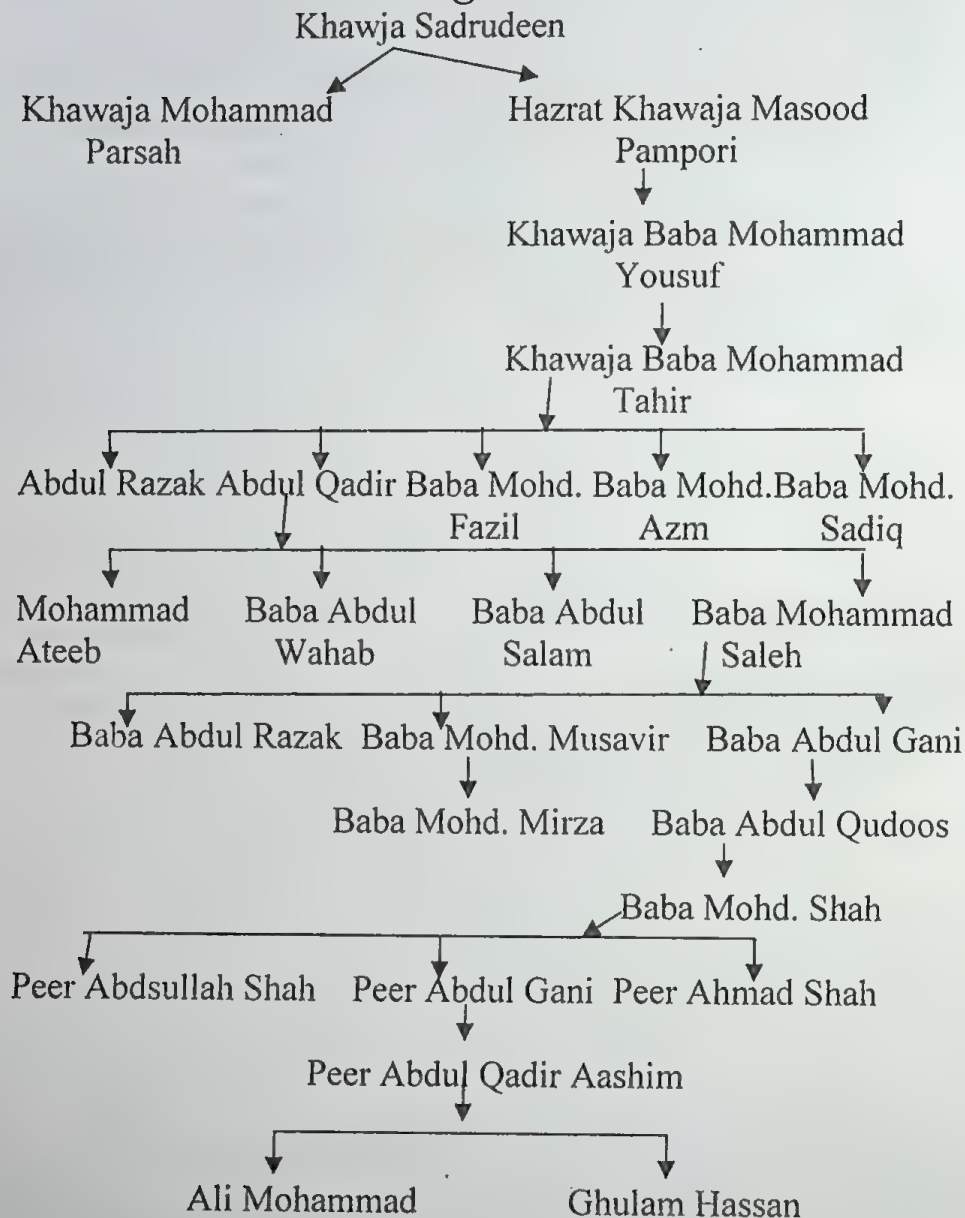
congregation he awarded him one pair of Shawl, on behalf of Govt. He was studying under Mirza Ghulam Mustafa. He passed his B.A. examination from S.P Collage at the age of 23 years,. He was appointed as ward officer in 1931 AD and in the same year was appointed as secretary of Srinagar Municipality. After two years, he was transferred to Jammu Municipality as president, but in 1941 AD, he was serving in Srinagar Municipality as Secretary.

He was a born writer and a poet. He was an Urdu poet.

Alas! Khanshaib Mirza Ghulam Mustafa after few days of illness passed away on 29 Rabi-ul-awl 1362 Hijra (April, 6, 1943 AD) at the age of ninety five years.

Dynasty of Masoodia Suhrwardiya

Geneological order



According to secret traditions of this dynasty, their ancestors belonged to Rajput race of Bhimber and from there had migrated to

Kashmir. It is not known, that their conversion to Islam was during acceptance of Islam by Chib and other Rajput races of Bhimber and Mirpur(Jammu) or some of their elders had embraced Islam in Kashmir. However, Khawaja Sadru-deen was the first saint of this dynasty. He was devotee of Sheikh Baba Hardee Rishi Islambadi. Khawaja Masood Pampori, is his distinguished son and his Particulars are mentioned in most histories of Kashmir. He was born in 958 Hijra. He was follower of Sheikh Dawood Khaki. He was acquainted with Tafseer and Fiqa. Whatever he was receiving as gifts or presents was distributing among Poor and deserved and the subsistence of his family depended upon cultivation of his Saffron fields. He died on 5th Safar, 1021 Hijra at the age of 63 years. This period was the beginning of Jehanghir's era. On his annual fair his "Kherka" is exhibited. Sheikh Sharief-u-deenb alias Shoga Baba is most famous among his caliphs. He died on 21 Safar, 1027 Hijra. His son, Baba Mohammad Yousuf and his grandson, Baba Mohammad Tahir is his caliph and student.

Baba Mohammad Tahir's mention has been made by Baba Dawood Muskawali in "Israr-al-abrar". Baba Dawood Mushkawali was alive during Shahjehan and Aalamgirs time. Baba Tahir had many sons. Baba Mulla Amanullah Pampori who was a great saint and a scholar, was from progeny of his son Abdul Razak and Akhnood Lassa Baba was student of the same Mulla Amanullsah Pampori.

Baba Mulla Tahir's son, Baba Mohammad Sadiq was contemporary of Khawaja Mohammad Murad Naqshbandi. He in his writings has said about him that he was a great saint. He constructed Khankah of his great grandfather out his own pocket. He lived long and passed away on Id-ul-Fitr. He had no male issue.

His second brother Baba Afzal succeeded him as caliph after his death. He was also a great saint. He died in 1140 Hijra and after six months, his lonely son, Baba Abdul Salam also passed away.

His brother, Baba Abdul Qadsir's son, Baba Abdul Wahab was scholar of Hadith Fiqa and Tasawuf. First of all he established a library at Pampore in his dynasty by collection of books on different domains of knowledge. He was a Persian poet. He was a great writer of "Nastaliq" writing in Arabic and Persian. Sardar Abdullah Khan the

Afghan Governor of Kashmir was among his devotees. He died at the age of 64 years on 26th Muharram 1196 Hijra.

After him, Baba Mohammad Azm's grandson Baba Abdul Gani (Ibn Baba Mohammad Saleh) was appointed as saint successor. He like his ancestors was scholar and saint. He and his two brother's constructed separate magnificent buildings at Pampore among them few are standing till date. He passed away on 29th of Rabi-ul-Awl, 1214 Hijra.

His son, Baba Abdul Qudoos was his devotee and caliph. He was a rich man with qualities of a saint. He was son-in-law of Khawaja Abu-al-Hassan Banday Khanyari. During Sikh rule, when scores of Muslims were on decline, his Jagir was also confiscated and a little amount was fixed for subsistence. He died on 28th Ramdhan, 1262 Hijra. At that time his son Mohammad Shah was adolescent, therefore, the son of his sister Baba Mohammad Wali ibn Baba Abdul-ala was appointed as his successor. He took much care about Peer Mohammad Shah. At last, he died on 18th Muharram 1280 Hijra, at an old age.

Peer Mohammad Shah, as an adult proved himself very noble and kind. He had two daughters and three sons. One daughter (Sajda Banoo) was married to Peer AbdulQadir Andrabi ibn Mir Abdul Gani Andrabi Malarate and other (Hafiza Begum) to Khawaja Akram Shah waar ibn Khawaja AnwarShah waar. During Namaz, he due to Paralysis died on 5th Jameed-ul-awl 1275 Hijra.

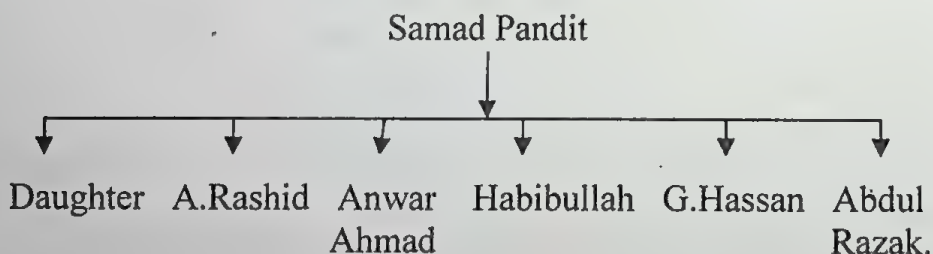
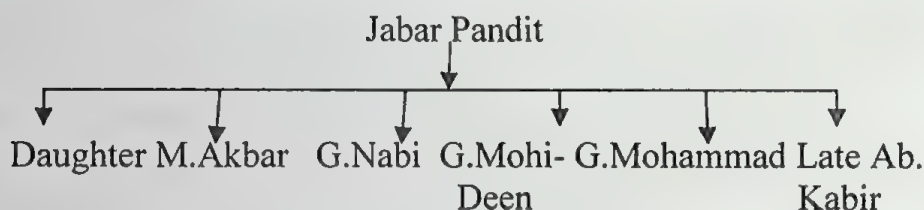
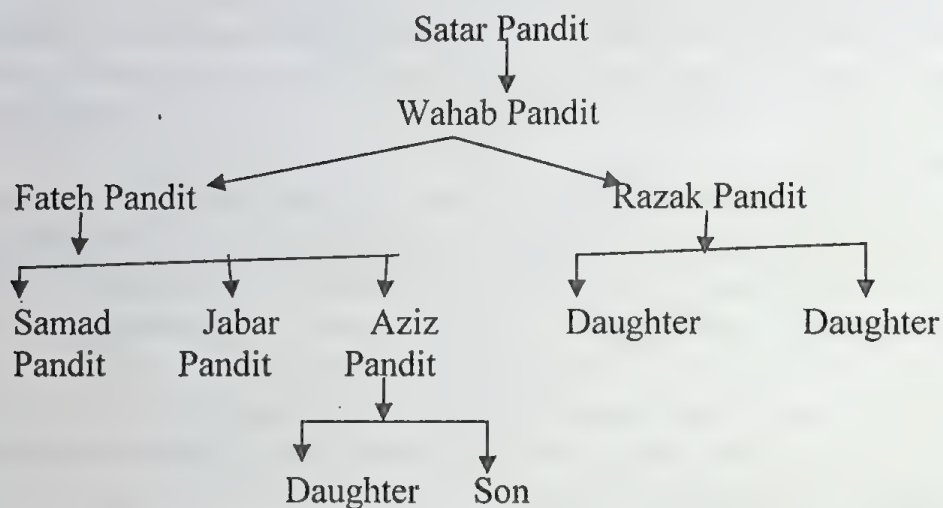
Due to small children of Peer Mohammad Shah, Baba Mohammad Anwar son of Baba Mohammad Wali was appointed as his successor. Baba Mohammad Anwar died at the age of seventy years on 22nd Jamweed-ul-Sanni 1308 Hijra. Peer Ahmad Shah, the elder son of Peer Mohammad Shah was a handsome youngman and a calligrapher. Due to some injury in his foot, he died on 22nd Shaban, 1303 Hijra.

Peer Mohammad Shah's younger son, Peer Abdullah Shah, was very gentle and meek. He studied under Akhnood Abdullah Pampori and his cousin Mian Mohammad Shafi Kangal Qadri. During his era, his dynasty regained its past glory. He passed away on 21st Shaban, 1328 Hijra, due to famine. His brother, Peer Ghulam Nabi

was born on 3rd Tsamdhan, 1277 Hijra, still he was an adolescent, that his brother-in-law, Mir Abdul Qadir Andrabi Malarattee, brought him to Srinagar and was looking after him. Mir Abdul Qadir died on 28th Shawal, 1310 Hijra. After his death, Peer Ghulam Nabi was appointed as his successor and caliph. He was strict follower of viridkhani, Zabiti Awkat, Salwat Khamsa and Nawafil. He at the age of 57 years on 4th Zilhaj 1335 Hijra. He was buried in Andrabi graveyard at Malaratta.

Peer Abdul Qadir, his only son, was born on 10th Rabi-ul-Sani Charshamba, 1315 Hijra. He studied Arabic and Persian from Molvi Ghulam Mohammad Zehgir, Peer Abu-alla Pandanee and Syed Meerak Shah Andrabi. He was only 19 years of age, that his father passed away. He was a Persian poet. Besides, Dewan Farsi, he was author of many books, but all of them are still unpublished. He was student of History and a critic. His elder son Ghulam Hassan is preparing for Munshi Fazil examination.

Wanpori Pandit Dynasty Geneological order



During Pathan rule, a Pandit family of village. Pandit Wanpora of Tehsil Kulgam, was living a happy life as farmers. One of their elders embraced Islam at the hands of a Muslim saint. He had three

sons. The elder son's progeny lives at Pandit Wanpora and the youngest sons offspring's are residing at Kulgam and are agriculturists, but are continuously functioning as Zaildars at Kulgam. The middle son was Satar Pandit. Due to natural disaster, Star Pandit migrated from Maraz to Kamraz, where he settled at Doabagh, the junction of Nala Pohru and river Jhelum. Satar Pandit was a disappointed man, but was intelligent and an experienced man. He not only married in a prosperous family due to his gentleness and nobility, but became the custodian of foodgrains in his village. During that period, the taxes were realized in Kind and he was realizing foodgrains from Zamindars to deposit with the Govt. and was receiving his fee, remuneration or commission in kind as well.

As per Genelological order, Wahab Pandit was his son, who passed away during Satar Pandits life, leaving two sons. He was so disturbed by his son's death that he was determined to relinquish the wordily pleasures. During that period, Dewan Lechman Dass was competent Governor of Kashmir. When he during his tour passed from here, he came to know about proposal of Satar Pandit. He motivated Satar Pandit to avoid his programme for the sake of his adolescent grandsons and said, that Allah has bestowed you with two grandsons. Leaving them as orphans you are avoiding their security. Care, guidance and education. Your Islam is against it. It is obligatory upon you to take care about them. Your name will be remembered by them. Therefore, he relinquished his plan, on the advice of Dewan Shaib.

Alas! His elder grandson Razak Pandit was deprived of a male issue. But the second son Fateh Pandits son's, not only created name and fame in North Kashmir but were so famous throughout Kashmir for their wealth honor hardwork and generosity that there is hardly any contemporary during this period. Fateh Pandit extended his Land area. There is a village named Jagir, adjacent to Doabagah. The Timbre from Ram Mahal and Langate used to be brought here. Therefore, a big Ttimber Mandi on a large scale was established here. Fateh Pandit was Numberdar of this village and whatever timber was supplied here without marks of indenfication, was treated as their

possession as per Govt. rules. Now, the name of this place in Mandi Jagir.

Raja Amar Singh, due to his jagir at Langate, used to visit this area every year and was very happy by his business activities and as a result of his meritorious dealings was awarded a valuable shawl, every year.

After brief illness, he died at Doabagh, in 1946AD. at the age of 62 years. His elder son, Aziz Pandit after death of his father permanently settled at Sopore. Since his brother Jabbar Pandit was married to sister of famous Rais of Sopore, Khawaja Rehman Dar and therefore, due to this relation, he also married in Rehman Dars dynasty and it was one of the reasons for migration to Sopore, even he resided in the magnificent mansion of Rehman Dar.

Rehman Dar's father Rajab Dar and Uncle Ahmad Dar, supplied timber for construction of Jamia Masjid free of cost. At Bandpora, they also constructed two Mosques. Besides, in Mohalla Lala Shaib, Rajab Dar and Ahmad Dar, constructed a mosque. They also endowed a garden for Mosque. Both brothers were philanthropists. They were providing foodgrains (Paddy) to Poor people. Rehman Dar was also following footprints of his elders. When he was contractor of Tooz, he repaired roofs of many Mosques by Tooz. He was interested in Masjid Khankah Moula and Masdjid Baba Yousuf. In Sopore, Rehman Dar and Khawaja Abdul Gani Vakil were distinguished personalities, who were sympathetic towards national movement. They were supporting Anjuman Nusrat-ul-Islam Srinagar and other associations. Alas! Rehman Dar passed away issueless. However, despite of separate residences, the three brothers had joint business venture. Their timber Mandis were extended upto Doabagh Sopore, Srinagar and Jhelum and within state boundaries no other Timber contractor could compete them. Almighty Allah gifted him children, but they passed away during his life time.

He was not supporting Muslims only but Poor and deserved people of other communities. In 1968 Bikrmi, Sopore market and its adjacent buildings caught fire and he supplied timber to all victims irrespective of color, creed or caste as Karz Hasna, even he supplied free timber to some Poor people of both races. He was always

interested in both national and religious activities. During the period, when Munshi Ghulam Mohammad Khadim was Ambassador of all India Muslim Kashmiri conference and through him he was extending financial support to Kashmiri conference and Kashmiri Newspaper annually.

Besides, Mohalla Masjid, he donated a fair amount of money for Sopore Jamia Masjid. He was providing financial assistance to Anjuman Nusrat-ul-Islam Srinagar and its High School, every year. Due to his unparallel business activities, competence and ethics, the state ministers and local officials had great respect for him. When town Area committee was constituted at Sopore, he was one of the basic members of this committee. Long ago Mr. Jinnah visited Kashmir. On those days he had a law suit. He appointed Mr. Jinnah as his lawyer for the same suit. In those days, Mr. Jinnah was also consulted for law suit of Mirza Mohammad Ali, Sub-Inspector police. Mr. Jinnah was successful in both the cases. Mr. Jinnah is regarded as the Qaid-e-Azm, of Indian Muslims and Mr. Eamery wazir Hind in his political speech during Mid October 1942AD, accepted him as the universally admitted leader of Indian Muslims.

He had laid foundations of a modern Bungalow, named Aziz Manzil and the Bungalow was still incomplete, that he passed away. Later on, his two brothers completed construction of Bungalow in 1993 Bikrmi.

Fateh Pandits middle son Jabar Pandit was born in 1301 Hijra. At that time he was sixty years old. His residence is both at Doabgah and Sopore. He is also dealing in Timber trade on high level, like Danga Singh Company and Roy Bhadur. The only difference is, that they are trading as a company while as, he is trading individually, as he is gifted with head and heart and his trade extended upto P. ajab. Besides, he is also a General Merchant and is aware about trade tricks. The name of his firm is "Haji Abdul Jabar Pandit and Sons". Due to this firm hundreds of people are being looked after under its shade.

He left for Hajj in 1995 Bikrmi. During this pilgrimage, he also visited Punjab and some places of India. During last summer, he was ill. There was need of operation. He was admitted in National Hospital of Kashmir, which was set up by 3-4 young and noble

Doctors at Srinagar. The operation was successful and he recovered his health. As thanksgiving, he constructed a room there.

He and his brother Samad Pandit has inherited the interest in National and religious activities. He often and on, provided financial assistance to local Islamia School.

In Mohalla Chungi Pora Sopore, he is constructing a new Bungalow, Haji Manzil, by name. there was Maharaja's Bungalow in the past and therefore, this place became known as Bangla. Mohalla Maharajpora is adjacent to it.

Among his sons, Abdul Kabir passed away at the age of 19 years. Khawaja Ghulam Mohammad Pandit was born in 1970 Bikrmi. He is now 29 years of age. He is a smart youngman. He is General Manager and Chief Executive of his firm and is manning such big business with competence.

His younger brother Khawaja Ghulam Mohi-u-deen is highly qualified and an intelligent graduate. He or his father can appoint him in any office, but he preferred independent life, i.e; Business to Govt. services and set an example for those young men, who after completion of their studies are wandering aimlessly in Govt. offices. He is trusted lieutenant of his elder brother and is Forest Division Manager. Younger than him, Khawaja Ghulam Nabi Pandit aged 19 years, is student of High School, Sopore. The youngest son Khawaja Mohammad Akbar is only five years old.

Khawaja Jabar Pandit as Zamindar and Trader extended his status. His business activities are in Jhelum also. Fateh Pandit's youngest son, Samad Pandit was born in 1960 Bikrmi. He is 39 years of age at present. After Late Aziz Pandit in 1994 Bikrmi both brothers managed their business separately. He settled permanently at Sopore for the same reason. His residence is Bungalow Aziz Manzil, which was under his possession after partition.

After separation, he extended his firm. At present his business is in both Divisions of Kashmir. The Manager of Kamraj Division is Khawaja Ghulam Mohammad Sofi and General Munshi of Langate Division is Abdul Jabar Dar. A large scale timber Mandi is under his control at Peer Bagh Srinagar adjacent to Hospital. Thousands of

mounds of firewood for Govt. Silk factory is supplied by him on contract basis.

He constructed a magnificent building at Sopore adjacent to mazar-e-Shuda, on Hndwara route. There are two godowns in ground storey besides eight Shops, and in the 1st storey there are rooms including Bath room etc. The building is serving as Rest House for passengers without any rent, where vistors irrespective of any color, creed or caste are enjoying every facility for few days.

He was president of biggest organization of Sopore, namely Anjuman Islam, for three years. Besides, useful suggestions he was providing finical support to it. Besides, Anjuman Himayat-ul-Muslemeen has always been indebted to him for his support and assistance. He is also Municipal commissioner of Sopore Town Area committee, for the last five years. Which speaks about his popularity and interest in development of public affairs. He during his membership paid attention towards public health, development of roads, lighting and drinking water facilities for inhabitants of Sopore. Two wells were dug for drinking water in Sopore through Town Area, but it was all in vain.

He is very noble, courteous and philanthropist. He is gifted with all qualities of a devout Muslim. As is evident from Geneological order, he has five sons. The elder son, Abdul Razak, aged 19years is student of Matric and other sons are reading in lower classes.

The land holdings of this dynasty are at Achabal Haml, Mazbug Sopore Khas. Nowpora, Janwara, Hathloong, Chenkipora, Warapora and Sona Wali Lokeepora etc.

Yousufi Dynasty Sopori

This dynasty is settled in Sopore since ancient times. The ancient credentials, some of which have been observed by myself, stand testimony for the religious services of this dynasty. The credentials are so old that at certain spots the words could not be read. They are torn and decayed. However, one certificate of Saif Khan, Nazim Kashmir, during Aalamghir's era speaks about religious services of this dynasty.

The History of Kashmir reveals, that Saif Khan was Nazim, Kashmir, twice, during Aalamghir's era. The first time from 1075-1078 Hijra and second time from 1079-1082 Hijra. It means that this certificate has been issued between 1075-1082 Hijra. Which till date, i.e; 1362 Hijra is 300 years old. In this certificate Astana stands for Khankah Hazrat Yousuf Baba and Masjid stands for adjacent Mosque.

This certificate has been issued to Mulla Hassan, whose father was Hazrat Moulana Mulla Hussain. He was one of the famous scholars of his time. Moulana Mulla Hassan's son was Moulana Aaytullah and his son was Moulana Qudratullah. Mulla Abdullah who first of all was called Baba is his son. The genealogy of Baba Abdul Ganai Yousufi relates with this saint, who is son of Baba Ghulam Rasool Khateeb. This dynasty is called Yousfi due to services and possession of Hazrat Baba Yousuf's Ziyarat. Though Peer Baba Abdul Gani is not highly educated, however, due to study of Newspapers and other religious books, he became aware about educational backwardness of his motherland.

First of all. He in 1323 Hijra before 37 years, in association with Khawaja Ahsan laid foundation of a religious darsgah(School) whose name after some time was changed as Madrassa Moin Islam, on the advice of Late Khawaja Abdul Gani Bhat Rais, pleader Sopore. The first teacher of this madrasa was Moulana Ahmad Shah Sopori and the first President was Late Khawaja Abdul Gani.

Since he was attracted towards spirituality & Tarekat, therefore, after some time, he distanced himself from the management of said madrassa. Then on the insistence of inhabitants of town

Moulana Molvi Syed Mir Meerak Shah Andrabi, Fazil Deobandi, who is scion of famous Andrabi dynasty of Mohalla Malaratta of Srinagar, came here. By his appointment not only the madrassa regained its glory but Moin Islam Anjuman, was also activated, the first session of which was organized at Idgah Sopore with such fanfare, with no parallel in any Kashmiri town. Respected Munshi Ghulam Mohi-udeen Khadim (Late) Syed Mohsin Shah B.A, LL.B. Advocate and Hony General Secretary All India Kashmiri Muslim conference Lahore and other people were among the speakers and Nazims. In this procession the undersigned also recited a poem.

Hundreds of students studied in this madrassa. Thousands of cases were decided through Sharia laws, by this Anjuman and Headmaster of this madrassa Moulana Meerak Shah. The movement for donation for Sopore Jamia Masjid was also started during that period. The delegation which went to Bandipora for collection of contribution was headed by Moulana Meerak Shah and accompanied by Ahmad Joo Bachha, Peer Baba Abdul Gani and among others the undersigned was also a member of the delegation.

The services of Baba Abdul Gani for maintance, construction and control of Khankah Baba Yousuf and its adjacent Masjid are highly commendable.

In 1987 Bikrmi, a bonfire occurred in Sopore in which the Mosque of Ziyarat Baba Yousuf damaged, at that time, he as Matwali Ziyarat received 400 feet Timbre from Govt. for repairs of Ziyarat and Mosque and the land of graveyard adjacent to Ziyarat came under road, an amount of Rs=666/= was received as compensation for the same and the said amount was spent for repairs of Khankah.

Hazrat Moulana Sheikh-ul-Hadis, Moulana Mohammad Anwar Shah, laid the foundation of this Ziyarat by his august hands. In the month of Rajb 1342 Hijra, Baba Peer Abdul Gani managed supply of electricity in Masjid and Ziyarat.

In the name of Late Moulana Mohjammad Anwar Shah, Sheikh-ul-Hadis, when Molvi Abdul Jabar, Khateeb Jamia Masjid Sopore, in 1357 Hijra, laid foundation of a modern Arabic Darsghah Madrassa Himayat-ul-Muslemereen, Peer Baba Abdul Gani was his right hand man. This Dargah is functioning efficiently till date.

In his dynasty, there has been a saint, Samad Baba by name, some 75-80 years before. He was Imam of Mosque and a great calligrapher. His hand written Quran's are still present in some dynasties of Sopore. Samad Baba's grandson, (Abdullah Baba's son) Haji Peer Maqbool Baba, Imam Masjid Baba, Yousuf is alive. Most members of this dynasty are working as Imam and are also working as Rafughhar.

Peer Baba Abdul Gani is very noble, sincere and a kind man. Almost every year he visits Punjab where his devotees are living in Lahore, Amritsar, wazirabad, Layalpore, Multan and Koita etc. His elder son, Peerzada Mohammad Yousuf is an employee in Department of Education and is Headmaster of a primary school in North Kashmir. The younger son, Mohammad Yaseen is Bookseller at Sopore.

Raina Dynasty of Haml Area

Baba Usman Raina of Tujr, Zainagir area, due to his personal qualities and his great son, Hazrat Sultan-al-Mashayk, Sheikh Makhdoom Hamza's holiness, is revered and respected throughout Kashmir and people outside Kashmir are also aware about it. The word Baba, is attached with Baba Usman Raina and his elder son, Baba Ali Raina. Sheikh, Baba, Peer, Mulla, Molvi and Akhoon, is not name of any particular race or tribe as has been recorded repeatedly. But these words are associated with profession, performance, Practice and respect, i.e; Abu-al-Fazl, Mulla Jamee, Moulkana Rumi and Akhoon Shaib. Here Mulla, Molvi and Akhoon words do not refer to caste but are related with knowledge. Akhoon stands for Teacher, which has its origin from Akhwnd. Therefore, Baba Usman Raina and Baba Ali Raina, despite being Rajputs, were called Babas due to their knowledge and eminence.

About Raina caste, much has been recorded about its historical facts in Twarikh Aqwam Kashmir, volume 1st. In Kashmir, the founder of this dynasty was Moolchendar, son of Chander Bansi dynasty's Raja Soparm Chender, ruler of Kangra, who due to vicissitudes of time, came to Kashmir during Raja Jai Singh era, ruler of Kashmir's and who was appointed as Prime Minister and Chief commander by Raja.

Among sixth generation of Moolchendar, Ram Chender Raina, Chief Commander's son Rawan Chender, embraced Islam during Sultan Sham-u-deen's period of Govt. Kota Tani, who ruled for 4-5 months, during turmoil in Kashmir, was sister of Rawn Chender. Baba Usman Raina is form 11th or 12th generation of Rawn Chender. His elder son, Baba Ali Raina has sons. The younger son, Hazrat Sheikh Hamza^{RA} was unmarried. Among Baba Ali Raina's sons, Peer Mohammad Yousuf was residing in village Tujr of Zainagir area. He migrated to Mohalla Kalashpora, Srinagar, where Hazrat Sheikh Makhdoom was staying.

His son was Abdullah, his son Mohammad Akbar and his son Ghulam Rasool. Molvi Ghulam Rasool was a scholar and past master in Dinayat. He was preaching in rural areas. Since there was majority of his followers in Haml area, therefore settled at village Mandigam of Haml area. The inhabitants of village gifted some land holdings for cultivation. His son Abdul Rehman was a farmer. Abdul Rehman had two sons Ghhulam Ahmad and Mohammad Sidiq. Ghulam Ahmad had also two sons, Mohammad Maqbool and Mohammad Ali. Mohammad Sidiq is living a life of hermit. He had three sons, Ghulam Mohammad, Ghulam Mohi-u-deen and Abdullah, Abdullah died issueless. Ghulam Mohi-u-deen's son is Mohammad Khazr. Ghulam Mohammad for seeking knowledge went to Hazara area and studied Fiqah, Hadith and Grammar, for many years. He was past master in Arabic and Persian. He has two sons, Peer Habibullah and Molvi Abdul Kabir. Peer Habibullah is Imam of local mosque. His son Abdul Subhan has appeared in Molvi examination and is studying under the guidance of Moulana Abdul Kabir.

Molvi Abdul Kabir was born in 1309 Hijra. At present, he is 53 years old. He received his basic education from his father in his village. In 1329 Hijra, he went to Deoband, where his compatriot Moulana Mohammad Anwar Shah Sheikh-ul-Hadith, was teacher in Darul-Uloom. After completing his education in 1341 Hijra, he returned back. Molvi Meerak Shah, Syed Yousuf Shah vatarhul, Moulana Mohammad Yousuf Shah, Mirwaiz Kashmir and Molvi Abdullah Mir Sopori all were famous students of Deoband.

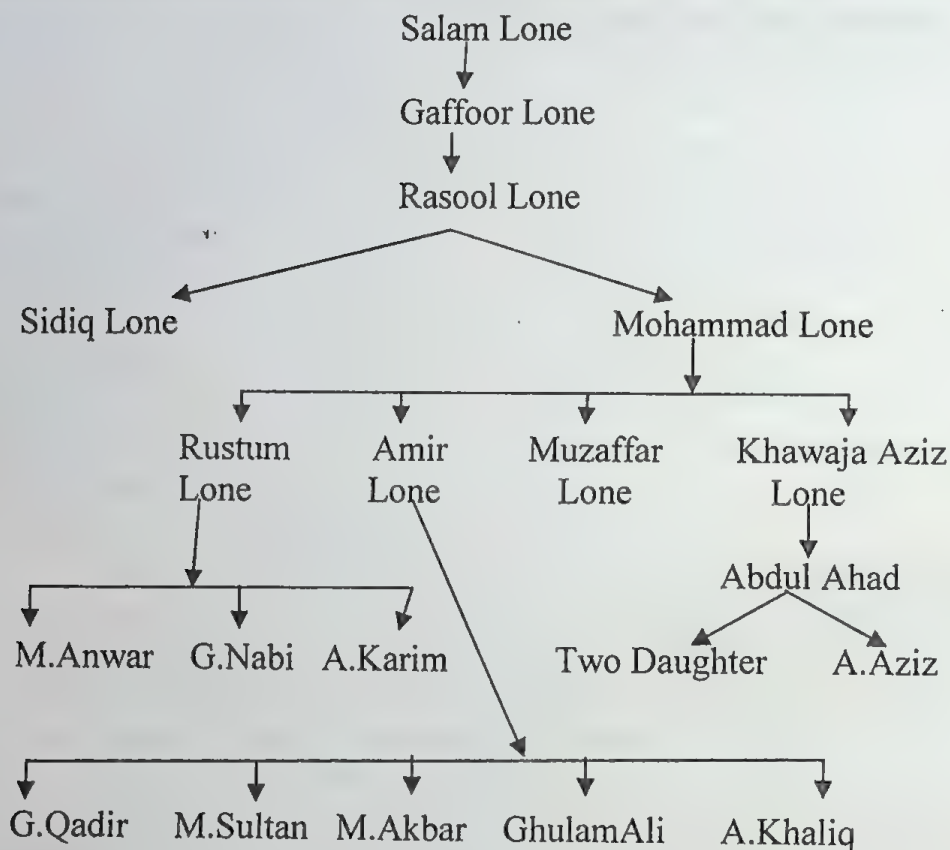
Moulana Abdul Kabir after completing his education was still at Deoband, that one Rais of Hamdoot, Jalalabad, invited him to Punjab as teacher. After living in Jalalabad for one year, he came, to Amritsar and was appointed as Head master of Madrassa Nusrat-ul-Haq of Anjuman Nusrat-ul-Haq. Since, that period he is living at Amritsar. From that time till date most students have received Molvi, Molvi Aalim and Molvi Fazil Degrees and many of his students are employees in Govt. departments.

Through he is at Amritsar, but Kashmiri students are, benefitted by his teaching and guidance. Therefore, at present there are about 70-80 students among which most of them are Kashmiris. It

is evident, that compatriots in Kashmir repose full faith and confidence upon him. He has three sons and all of them are at Amritsar. They are, Abdul Hamid, Abdul Waheed and Abdul Rashid. He is residing at Amritsar since long. He often visits Kashmir where he possesses his land holdings.

Lone Dynasty of Magam

Geneological Order



Tujar is famous village of old Zainagir area, due to Baba Usman and his sons, Hazrat Makhdoom Sheikh Hamza^{RA} and Baba Ali Raina. It has been recorded that Hazrart Sheikh Hamza^{RA} had no issue, but had adopted his devotee's son. However, Baba Ali Raina is related with the Ziyarat of this dynasty.

The Lone Baba's of Tujar belong to Baba Ali Raina's progeny and all of them are Peasants. Among them, Salam Lone, during Sikh period, migrated to Almr, Rajwar area, due to some unknown reasons. He has not yet settled there permentaly that he faced death. His son Gaffar Lone was young. He due to poverty thought it better to migrate

from here. Therefore, he came to village Magam which is about 5-6 miles from Almr.

During that period, the agricultural fields were not cultivated in proper way due to suppression of Nazms and carelessness of Govt's. even some people leaving their home and hearth due to oppression migrated to Punjab and settled there. Gaffoor Lone, who was very tall and stout, cultivated major portion of barren land. In those days Maharaja Gulab Singh established Dogra Govt. in place of Sikh rule and he was eager to control Sikh representatives at Gilgit.

Sikh army, which was stationed in fort Gilgit, submitted before Maharaja, but Maharaja was restless due to revolt by local Rajas, even despite his illness he in order to make arrangements for reinforcements and supplies to Dogra army, he came to Sopore and stationed there.

Gaffoor Lone was a strong man. He recruited in Maharaja's army and after minor trainings were deputed to Gilgit with other Jawans, where he proved his mettle. He killed many soldiers. At last, he was wounded by enemy forces. The enemy struck him with such a blow with sword that his head would divide into two parts, but nobody can kill him, whom Almighty saves. By this assault his one ear was cut, by which on his return he became famous as "Kun Chotu" or one whose ear is cut and at last, leaving a small family, died at the age of sixty years.

His son, Rasool Lone, extended his fields and was an influential man. Maharaja Gulab Singh appointed him as Mir Chowdry of his area. The same post was later on named as Zaildar. After his death his son Mohammad Lone was appointed as Zaildar. Lawrence Shaib performed settlement of Land, during his time. He was extending help to him in North Kashmir. Lawrence Shaih appointed many people as Numberdars on his recommendations. The minor clashes and problems were decided by him in his village. He died in 1961 Bikrmi at the age of seventy years.

His son Raja Aziz Lone is young at this time and is doing business. He was appointed as Zaildar in 1962 Bikrmi. He extended his agricultural fields and constructed houses. Like his father, he was also deciding ordinary petitions in his village saving peasants to

wander in courts of Law. There was shortage of water in Magam Nar area. At a distance of 15-20 miles a canal was flowing from Manzgam area and he was repairing it annually.

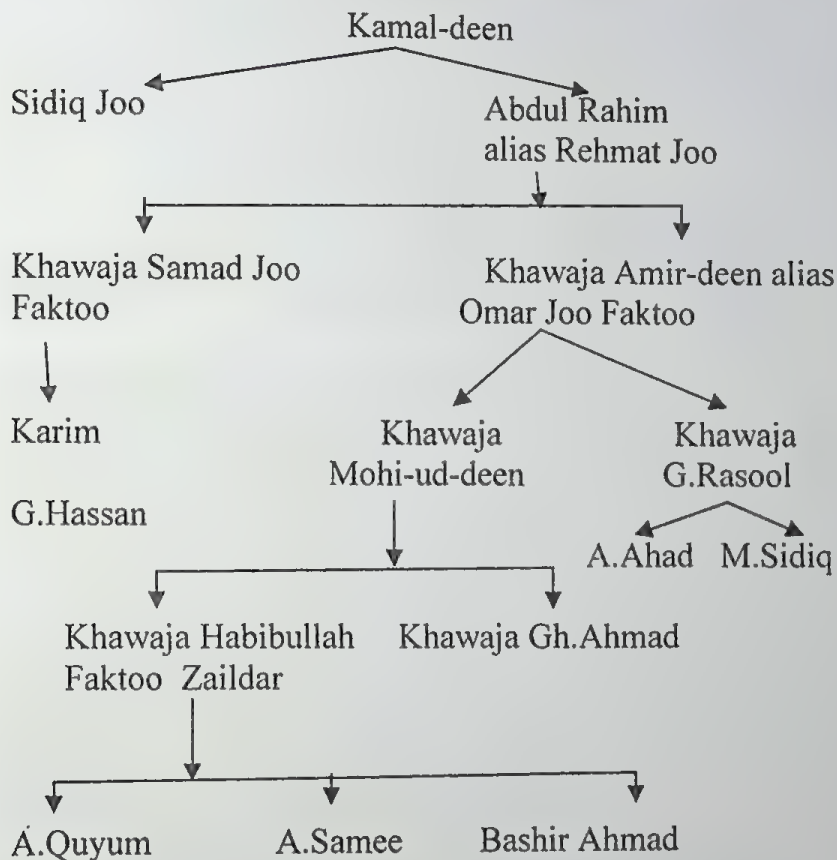
He was concerned about betterment of his country and his tribe of Zamindars and was actively participating in such activities. But when in 1931 AD agitation started in Kashmir and there was turmoil in Kashmir he for the sake of people thought it proper to assist the Govt. Therefore, the Prime Minister of that time, Honb'le Mr. Kaloon, awarded him a certificate (in Hindi) and a robe.

He was assistant of his national Kashmiri Newspaper and without going outside Kashmir he was aware about the conditions and needs of time. His fields are located at Magam, Ondpora, Geereepora, Mishal Hal and Sodal. The undersigned had met him and his father. He died at the age of 71 years on 30 Kartik 1998 Bikrmi.

He has only son, named Khawaja Abdul Ahad, who is now Zaildar in his place. For four generations the post of Zaildar has been from their dynasty, which is proof that how much respected and credible this dynasty is in the eyes of both Public and the Govt. Khawaja Abdul Ahmad was born in 1969 Bikrmi. He is more educated than other Zaildars of Kashmir. He passed Matric from Sopore and studied at Sri Partap College Srinagar, upto F.A. He is very noble, courteous and a gentle man.

Faktoos Dynasty of Sopore

Geneological Order



During Ahmad Shah Abdali's last days, Hafiz Abdul Saboor Phaktoos was a noble saint and scholar of Srinagar. He was such a great scholar and saint, that Hazrat Mian Gul Mohammad Kangal, Akbarabadi, who from Agra came to visit Kashmir, was guided by him in spiritual field (Salook was Marefat) that attained such a portion that he became famous as Gous Aalam and hundreds of people were benefitted by him.

Hafiz Abdul Saboor's mazar is in famous graveyard i.e; Malakah of Srinagar in the compound of Hazrat Bahu-u-deen Gang Baksh adjacent to Syed Ahmad Kirmani's mazar.

There are few families of Faktoos in Kashmir. One family is adjacent to Zainakadal, Srinagar. This family is business class and are well off. Khawaja Omar Faktoo and Khawaja Samad Joo's sons settled at Sopore. One family of this tribe is at Ladakh. Nothing is known about the origin of Faktoo or Phaktoo, but it is obvious, that like Nehru, Sapru, Handoo, Dulloo and Regoo, hundreds of Sub-castes of this rhyme are found in Kashmir and same is Faktoo, which has been recorded as Phaktoo by author of Tarikh Kabir Kashmir. Wherever Fakhtoo are, they express themselves as offspring's of Hafiz Abdul Saboor.

The rise of Faktoo dynasty begins from Maharaja Ranbir Singh's era. When Khawaja Omar Faktoo established Soap factory at Sopore and extended at a Large scale, about whole of north Kashmir and especially whole population of Kamraj was supplied Soap by the same factory. His two sons whose names are recorded in Geneological order after death of their father in 1994 Bikrmi, established a big trading centre at Sopore by which every type of trade was in their hands. In Kashmir disfiguring of good names as Per Khawaja Ghulam Rasool, Rasool Joo and Khawaja Ghulam Mohi-u-deen, was famous by the name of Mohda Joo. In this dynasty, Mohda Joo, was first of all Numberdar and a gentle, Philanthropist and generous, Rais. He passed away in 1963 Bikrmi. His brother Khawaja Ghulam Rasool was also a religious minded man. He was serving the graveyards of saints and Mosques. He was functioning as Numberdar for twelve years when he was minor. Besides, Numberdari he was rich man of village Gund Brat. In 1991 Bikrmi, he died at the age of sixty years. His elder son, Khawaja Mohammad Siddiq is clerk in Sopore Municipality office. He was born in 1911 Bikrmi and he is 31 years old. He is a Matriculate and his younger brother is doing business in Sopore.

Khawaja Ghulam Mohi-ud-deen alias Khawaja Mohda Joo Faktoo's elder brother Ghulam Ahmad was a born Lunatic. He died at the age of 35 years in 1993 Bikrmi. His second son Khawaja Habibullah was born in 1961 Bikrmi. He is now 38 years old. He was

two years old, that his father died. His elder brother was lunatic. Therefore, his Uncle, Khawaja Ghulam Rasool, looked after him. He received his education in Baramulla Mission High School, Baramulla upto Matriculation.

Khawaja Abdul Gani Bhat was famous lawyer of Sopore Kashmir and a noble Rais of North Kashmir. He had no male issue. He adopted him as his son and was taking care about him. Khawaja Abdul Gani was a poet, till his life, the undersigned had deep relations with Munshi Ghulam Mohammad Khadim.

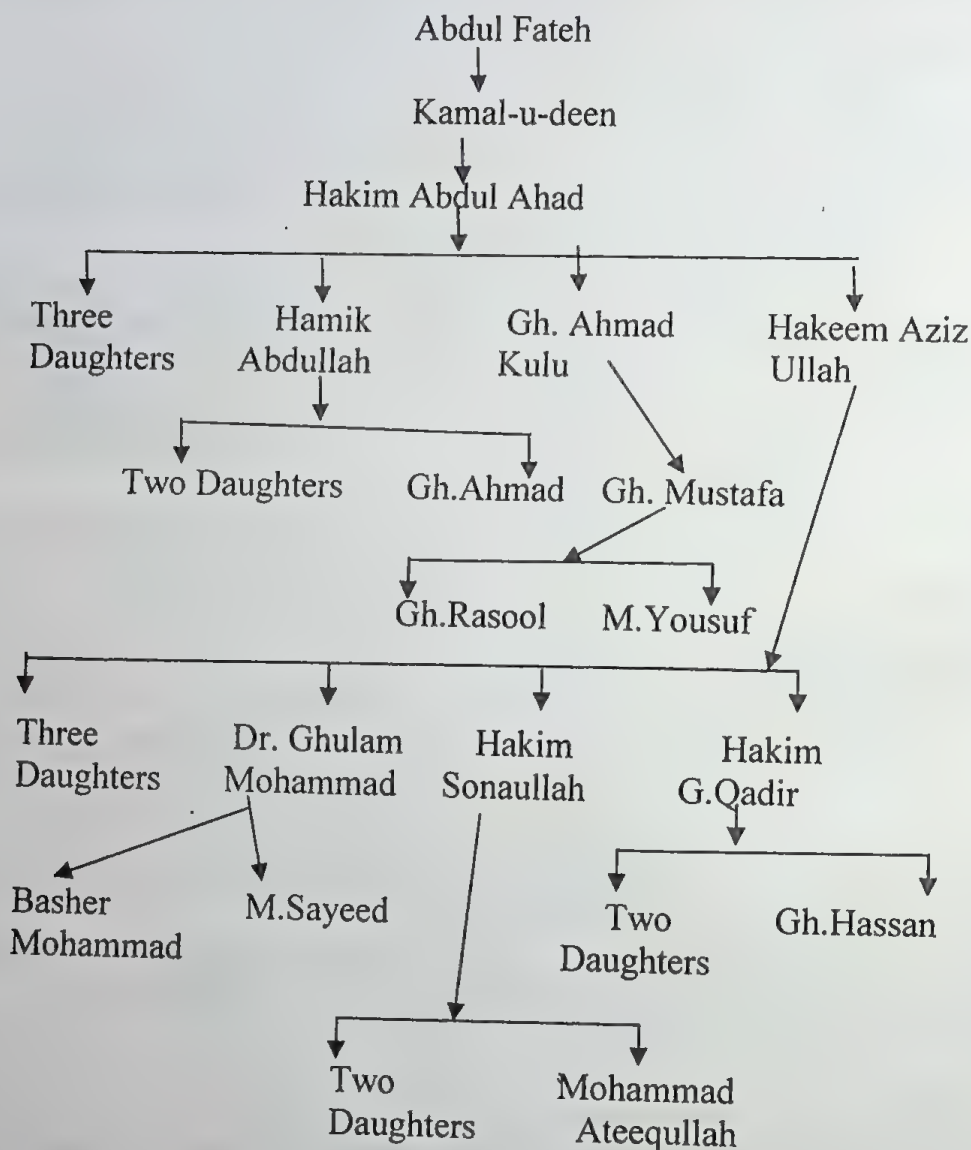
After death of Khawaja Abdul Gani Vakil his nephew Khawaja Ghulam Ahmad lodged petition against adoption in 1883 Bikrmi. After 17 years, in Kartik 1900 Bikrmi, Jammu & Kashmir High court, passed Judgement in favor of Khawaja Habibullah Faktoo for Khawaja Abdul Gani Vakil as his adopted son and in this way, the century old dispute came to an end.

In 1993 Bikrmi, he was appointed as Zaildar of Sopore town and three Halqs Zaingir area (21 villages) are under his Zail.

Maharaja Hari Singh during his early days of Govt. was calling some representatives from every Tehsil to submit the demands of people. He was representing his Tehsil Hindwar. It was due to his efforts that Middle classes were introduced into Hindewara primary school. A concrete road was built from Sopore to Hindwara. The Zamindars of Zainagir paid @ one paisa per one rupee with revenue tax for Baba Shakoora-ud-deen Ziyarat. He is president of local Islamia Middle School (Anjuman Moin-ul-Islam).

The land holdings of this dynasty are located in Gund Barat Bagat Nowpora, Aarnpora and Khumriyal of Lolab area.

Dynasty of Kulu Hakeem Sopori



Much has been written about Kar dynasty and basis of nomenclature of word Kulu in Twarikh Kashmir volume I. This dynasty is famous not only in North Kashmir, but Srinagar and wazarart Muzzafarabad, in the field of medical practice in indigenous medicines. One elderly man Abdul Fateh of this dynasty was working

as teacher at Sopore, before 150 years. He died at the age of 85 years. His son besides teaching-learning was also practicing medicine. He was a calligrapher. I saw a book by his hand, "Dawa-al-masakeen" in Hakeem Sonaullah's home. It is voluminous and is written in 1135 Hijra. A copy of the same has been written by Hakeem Kamal-u-deen alias Hakeem Kamal Kulu in 1250 Hijra. Kamal-u-deen Kulu also died at the age of 90 years. His son Hakeem Abdul Ahad after receiving education in medicine created name and fame in medical fields. Since he was involved in medical practice round the clock, therefore, he relinquished teaching-learning. Later on, his progeny were interested in medical practice and they avoided teaching-learning. He was also writing medical books by his own hand like his father. I had seen his hand written Persian medical book, and do not remember the name of same. About 30 years ago, Hakeem Abdul Ahad passed away at the age of eighty years. He was more famous than his father. People still rever him.

His younger son Ghulam Ahmad Kulu, at the age of 27 years died during his father's life. His middle son Hakim Abdullah at the age of 40 years about 8-9 years before, passed away. However, his elder son, Hakim Aziz ullah, due to his intelligence and competence creted name for his dynasty throughout Kashmir. The Rais of Sopore, Late Khawaja Abdul Gani Vakil, Rajgan Machipora, Khajgan Drugmulla Baramulla and Rais of District Muzzafarabad were used to be under his treatment. But one Rais, Qazi Ghulam Musfta Shah, of Maharajajung Srinagar, invited him from Sopore in presence of many local Hakims. He was pastmaster in the field of medicine.

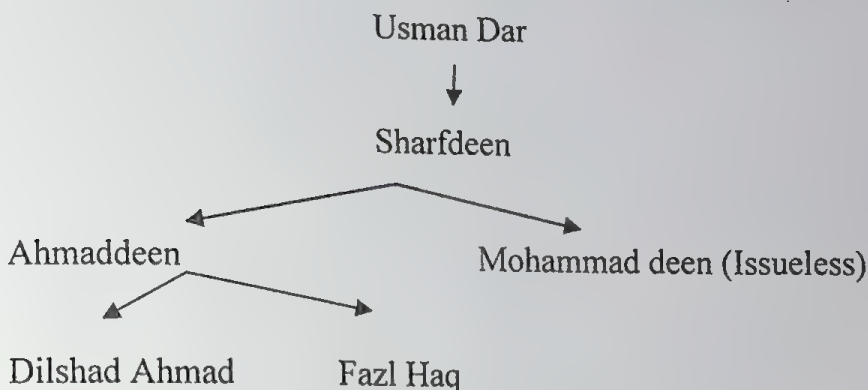
The Mosque of his mohalla, famous as Masjid Muslim Peer, which was in a dilapidated condition, he besides personal monetary assistance collected a fair amount of money from inhabitants of mohalla and reconstructed this mosque. In 1926 AD. he died at the age of 65 years. His elder son, Hakim Ghulam Qadir who is 50 years of age, is an elderly man. He is a perfume trader and a saint. He is Mohtamim of Masjid Muslim Peer and is a devout saint. His younger brother Hakim Sonaullah studied medicine under his father Molvi Ahmadullah. Moulana Ahmadullah is one of the outstanding founders of Madrassa Moin-ul-Islam Sopore.

The remarkable activity which Hakim Sonaullah performed was that one Aentoo tribe of Sopore. Constructed Hamam of Masjid Muslim Peer and said, that the said Hamam of Masjid may be let off for rent and occupied it himself for a Paddy store. At last, the inhabitants of mohalla collected three hundred rupees and Hakim Shaib also contributed a fair amount through his pocket for paying it to Munsiff Court and got Hamam released from Aentoo tribe. Hakeem Sonaullah is an influential and a perfect physician in his town. The local officials and other famous people are benefitted by his medical advice and treatment.

The undersigned was also suffering from fever for few days at Sopore in the summer season of 1938 AD and recovered due to sympathetic, treatment of Hakeem Shaib. His age according to date of birth i.e; 1902 AD is forty years. The poor and deserved were provided free medicine from Hakeem Sonaullah's clinic. He extended his agricultural fields also. He is also a peasant. He is in possession of many old books, which include Tib Yousfi, Karabadeen, Tib Shafa, Mezan-al-Tib and Nafeesee etc.

Hakeem Azizullah third son, Dr. Ghulam Mohammad, after passing Matriculation from Govt. High School Sopore, studied at Amritsar Medical School, for five years with medical scholarship and after qualifying the said examination was posted at Poonch. At present, he is incharge of Rawalkote Dispensary. He is very popular throughout the area due to his noble and kind attitude and behavior. He is very competent and intelligent. He passed Matriculation in first division and also qualified medical examination with flying colors.

Dar Family Jalalpore Jatan



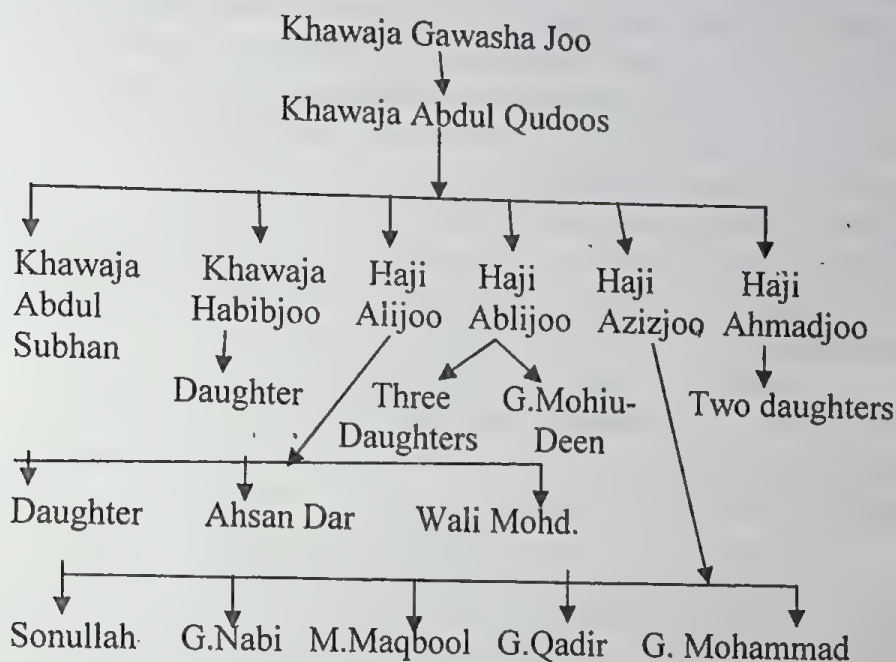
It was the last period of Afghan rule in Kashmir, that a respectable Zamindar of Shopian area, migrated from his homeland and arrived at Amritsar, which in those days was called, "Kashmir Sanni" due to influx of Kashmiri's. He had stayed there for some time, that he was feeling restless and from there he came to famous town of Kalalpore Jatan of District Gujrat. Jalalpore is more famous as Gojalapore Jatan and the population of Kashmiri Muslims is not less than other races and most of them are living a honorable life.

At Jalalpore, the son Khawaja Sharf-u-deen Dar alias Sharf of this elderly entrant, started Pashmina trade and was living a happy life. Still he was not in a stable position that clouds of misfortune hovered around and at last, he came to Lahore from Jalalpore. He was not highly educated and had left his business there. Therefore, was in six's & seven's. several times he thought of returning back to Kashmir, with the idea that there are much agricultural fields and to cultivate them afresh, but it could not materialize due to his death.

His two sons, due to his untimely death could receive only basic education, but they were courageous and competent and were sagacious enough to value life. Therefore, as young boys, they tried their luck by in a far off country beyond seas called Africa. Khawaja Fazl Haq, aged 40 years, is owner of "Dar store" in British Africa Kenya colony's city of Rungoi and is enjoying happy and prosperous

life. His younger brother is Khawaja Dilshad Ahmad Dar whose business centre is at Nairobi and both brothers prospered due to business. At Jalalabad some of their relatives are serving in Army and one of them is a Sobedar Major. Two of their close relatives are members of Jalalpore Municipality. In Africa, they have their trade links while they are settled at Jalapore Jatan. Khawaja Fazl Haq Dar, participated in Kashmiri conference session of 1926 AD. He is fond of books and literature. His elder son is fourteen years of age at present.

Bulla Dynasty of Sopore



The origin of Bola or Bulla is not known. One thought is, that in the beginning of tenth century, during reign of Raja Harsh, Balhan has been a great poet of Sanskrit language. It is possible, that Bola or Balla is keepsake of that famous poet. One more reason is, that there is village Bolagam adjacent to Pathan. It is possible, that one elderly man from that village came to Sopore and on the name of his village his name was called Bulla, for example the people coming from Hajin and Janwari are now Hajni & Janwari. and if this thought is considered to be correct it is evident that Bola word, on which a village is settled is very ancient. One more evidence is, that the elder of this dynasty Hazrat Syed Abdul Rehman Shah alias Bulbul Shah of Mohalla Bulbul Lankar, Srinagar had migrated to Sopore.

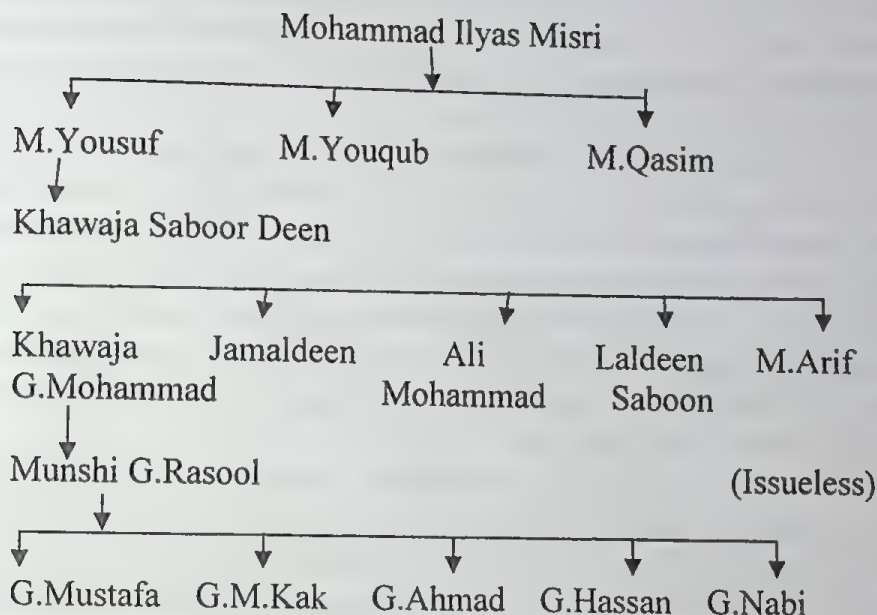
However, the ancestors of this dynasty are Kashmiri in origin and like other Kashmiri people they as Pandits converted to Islam. The name of elders of this dynasty are affixed with word "Joo" which is in use since centuries and still many dynasties are deeply related

with it. About this word, Kaviraj Dr. ShriNath Tikoo Shastri in his book "Kashmiri" Zuban Kaa irteka" writes. Kashmiri language had influence of Greeks and Jews. The name "Joo" with certain Kashmiri names is result of Jew influence. But the undersigned differs with it, because "Zu" is an Arabic word, which means respectable. "Zal" is replaced by "Jeem" which Sanskrit and Hindi authors have recorded Sultan Zain-ul-abdeen alias Budshah as "Jain-ul-abdeen" and like Muslim historians have recorded Jia Singh as Zia Singh and the city Viziangram as Vijianagram. Therefore, the word "Joo" which is not due to influence of Jews but it is a pure Arabic word "Zu" which by usage changed into "Joo" i.e; Zulnorain, Zulqarnain etc.

Gwasha Joo who is ancestor of this dynasty was called Joo as mark of respect. Gwash or Gash is a common word of Kashmir Pandits and Muslims. It means light. Among Hinds, Gwasha lal and among Muslims, Gwash Joo, carries same meaning.

In Sopore, this dynasty has been engaged in Business since long. This dynasty owns vast agricultural fields and orchards. Among Khawaja Qudoos Joo's six sons the first four sons have performed Hajj pilgrimage. This dynasty is aware about the religious rights for fellow countrymen. In their Mohalla, is a Jamia Qadeem, for whose construction they have contributed wholeheartedly. In Sopore, they have two trading mansions. Their trade links extend upto Punjab, Calcutta and Bombay. They are making progress in manufacture of cloth. They have employed many people in their factories.

Saboon Dynasty



The Misri dynasties of Kashmir include both Muslims as well as Hindus. Egyptian Muslims due to Egyptian Tribal's are evident that one of their elders might have come to Kashmir as tourist or for trade or some Kashmir Muslim might have went to Egypt for trade or tour and later on his offspring became famous by the same name. The reason for Pandit Misris is that one of their elders have been a confident of Egyptian Muslim dynasty. However, few Misri Muslim dynasties are found in Srinagar and Sopore. In Srinagar, Sheikh Ghulam Nabi Misri and his Uncle Molvi Mehmood Misri was an outstanding scholar in Hadith. Sheikh Ghulam Nabi received knowledge from his Uncle. Many people were benefitted from him. His grave is at Mohlla Mirjanpora. As per author of Tarikh Kabir Kashmir, he spent much time of his life in Hazrat Khawaja Shah Niaz Naqshbandi's house.

The great grandfather of Misri dynasty of Sopore was Mohammad Ilyas. He stayed for long period of time at Ziyarat Hazrat

Sheikh Noor-u-deen Wali at Charisharief and married there in a Zamindar family. He also settled there. At the age of 63 years, he passed away leaving an eleven year son Mohammad Qasim by name. Though Mohammad Qasim was orphan and destitute, but under such circumstances he pursued his education in Persian and achieved mastery in calligraphy.

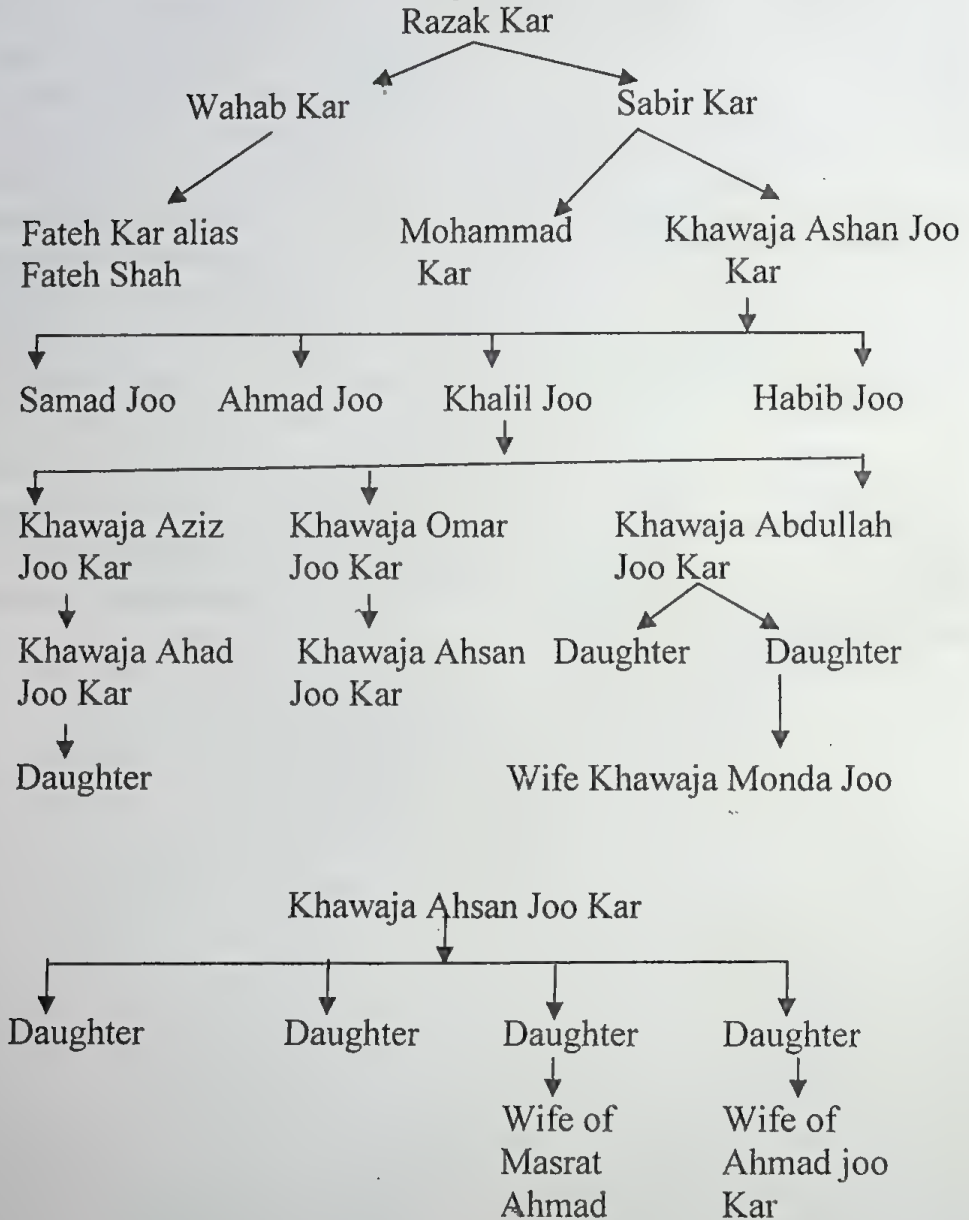
His son Mohammad Youqub died in his young age of 33 years, leaving his only son Mohammad Yousuf as orphan. About Mohammad Yousuf it is said, that he had received good education and created name as a poet. He died at the age of 55 years. Khawaja Saboor-deen who with meager amount started his business at Zainakadal Srinagar created name with his son. He amassed great wealth by dint of business and he was helping and assisting many poor and deserved people.

His son, Lal deen established a Soap factory at Khankah Moula Srinagar. Since it was a new experience, people instead of Misri called them Saboon. He was the ancestor of this dynasty who migrated from Srinagar to Sopore. During his grandson, Khawaja Jamal-u-deen's time this industry flourished. Due to his influence, Govt. appointed him as Numberdar and he performed his duties sincerely. His son, Khawaja Ghulam Mohammad alias Saboon Saz besides other trades, followed his ancestral trade of Soap making. Khawaja Ghulam Mohammad was not only trader, but during his leisure he was engaged in book reading and studies. The local officials were respecting him due to his fame and popularity. He has received many credentials from the Govt. for his services. His library includes some valuable manuscripts, which are under possession of his offspring's. The following manuscripts are remarkable. Sarapa, Mehr Arabi, Dewan Ibn Yameen, Haft Majlis ibn Yameen & Dewan Magrebi. At last, he died at the age of 63 years due to tuberculosis. It is strange that from Mohammad Ilyas the founder of dynasty upto Khawaja Ghulam Mohammad's lonely son, Munshi Ghulam Rasool, i.e; upto Nine generations, only one child was born in each family. Only, Khawaja Saboor deen had two sons, among which Arif died at his young age.

Munshi Ghulam Rasool who is among the competent writers of Sopore and is the lonely son of Khawaja Ghulam Mohammad is not a scholar only but he is acquainted with music and medicine also. His treatment was free for Poor and inhabitants of his Mohalla. In Sopore, the families which are Zealous for study of knowledge, he tops among them also. Like his father, he is also serving as a Mohalla Head. At present he is 53 years old. His two elder sons, Ghulam Nabi and Gh. Hassan are working in Education department of Kashmir as teachers and his third son, Ghulam Ahmad, is working as clerk in the office of Inspector schools of Kashmir. The fourth son, Ghulam Mohammad Kak is a businessman. During his childhood all members of his family were happy by his talks and due to love, were calling him Kak. Now, he in his family and friends circle is famous as Kak. He has worked in Kashmir Govt. factory and has been associated with Kashmir valley flood control. Last year, he received cash award from the Department of Education, for Adult Education. Nowadays, he is Sub-Agent of Match Factory at Sopore. Ghulam Mustafa the fifth son of Munshi Ghulam Rasool is reading in class 1xth at High school Sopore, at present.

Kar Dynasty of Hardushiva Zainagir

Geneological Order



The basis of nomenclature of Kar is not known and no member of Kar dynasty could explain the reason of this name. However, it is

revealed, that there are few families of Kar caste among Pandits. They are called Malmari Pandits. Their sub-caste is Dev Kanth Kashyp and their caste is Kar. It is evident that Muslims of Kar tribe were initially Pandits and when they embraced Islam during Islamic rule, they were called as Kar. The Kar Muslims are mostly confined to North Kashmir. Among them, one dynasty is settled at Hardushir from 400 years. Among them Khawaja Ahsan Joo Kar, due to his wealth and business, earned great fame. During that time the Govt. Tehsil Grannery for Paddy and other foodgrains was here. This period belongs to Maharaja Gulab Singh's rule. According to local people, Late Khawaja Aziz Mir Rais Rajpora Pulwamas father Kud Mir, was Kardar of area, here. It is said, that he used to organize open court, here. Therefore, Shiva, where there is Khadim Shaib's garden, its name was Kacheribagh and it is clear, that word Kaperi is distorted name of Kacheri, even there were remnants of Kacheri houses during initial days of Lawrence Shaib.

The Patron of this Govt. gowdown for foodgrains was Khawaja Ahsan Kar. Besides, Zamindari and business he owned an Iron factory. A little distance above Hardoshivpora on a hill is situated a village called Satrhar. The soil of this village is heavy and black. He was carrying the soil of that village to Hardshipora through Laborers and extracting Iron out of it.

Khawaja Ahsan Joo Kar, who was famous Rais of his area, was always travelling in a Palki. In those days there was less use of Tea and Khawa in Kashmir and especially in village, but his big samovar, was always hot for guests and Poor people. His son, Khalil Joo attended towards his fields and also involved himself in Pattoo and Joda Loie trade since Iron factory was closed by them. His three sons carried on with the business enterprise of their father.

His son, Khawaja Abdullah Kar passed away at the age of 60 years on 6th Jaith, 1998 Bikrmi. Khawaja Omar Joo Kar, died at the age of 72 years on 16th Magr 1991 Bikrmi. He has only one son, Ahsan Joo Kar by name. He was born on 24th Rabi-ul-awl, 1330 Hijra and is 41 years of age. He received education in Hardoshiv Maktab from Molvi Sonaullah. This Maktab was named by Muslim Kashmiri

conference Lahore, for Kashmiri people living in rural areas and was working by the efforts of Late Khadim Shaib and the undersigned.

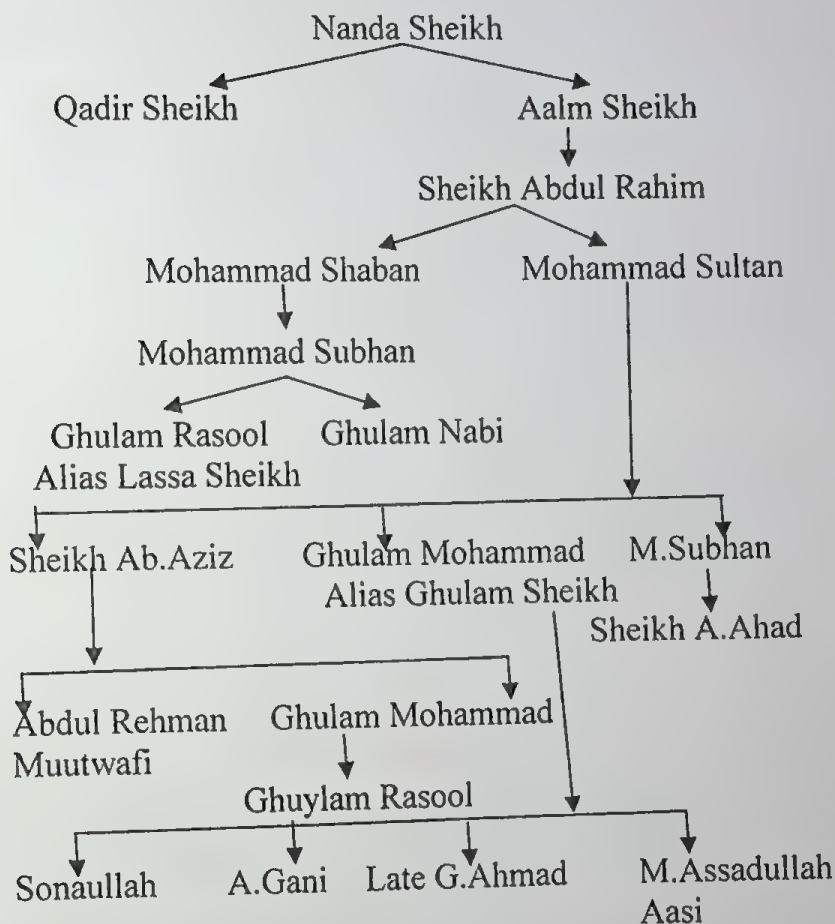
He was mostly involved in business and agriculture. He owns big fields and orchards. His Almond orchard is very famous. He is associated with Islamic organizations of North Kashmir and Srinagar. He regularly studies Newspapers and is acquainted about day to day happenings. He has taken care about wideness of streets during construction of his houses in rural areas. He was providing Loan without interest to villages of Rampur, Rajpore, Amrzal Dari and other adjacent villages.

He was also taking part in the services of famous Zayrat of Hazrat Khawaja Hassan Qari, in Kamraj area. He has no male issue till date except four daughters. The elder daughter is wife of Khawaja Ahad Joo Kar and is a housewife. The second daughter married to Mr. Sonaulah was gifted 40 kanals of land at village Amrzal Dari. For his third daughter, he is making arrangements for transfer of land. The fourth daughter has been provided with 32 kanals of land at village Rampur Rajpore. All daughters are educated in both religious as well as modern education.

In his Genealogical order, the son of Wahab Kar, Fateh Joo Kar's name is also Fateh Shah. His whole family is educated. Among them, Fateh Joo, was a famous calligrapher. The undersigned had observed some wonderful works. He is expert in both Arabic and Persian. He was a Sofi. He relinquished Zamindari and sat under a chinar adjacent to a spring, which irrigates about 200 Kanals of land. The place where he stayed is presently named Tikya Fateh Shah. Some families of his progeny are settled there who are called Shah and pirs. They have recorded the same as their caste in settlement records. Their profession is now Imamat and Zamindari. Fateh Kar was firstly called Fateh Shaib and then Fateh Shah. Some people are of the idea that his progeny has gradually achieved the state of hegemony. At Hardoshivpora, the population of Kar race is at No.4th while Rather Dev and Lone, rank as 1st 2nd and 3rd respectively. There are 11 families of Kar race in this village.

Sheikh Family Bandipora Badami Bagh

Geneological Order



The great grandfather of this family as is revealed by Geneological order is Nand Singh a Sikh Sardar, who was holding a respectable post during Afghan era. After embracing Islam, instead of Nand Singh, Nand Sheikh was residing at Tral, where there is substantial population of Sikhs. It is not known whether he or one among his sons migrated from Tral and settled at Khuihama.

However, this family from several generations lives at Khuihama area of Bandipora, Badambagh, Bonakote and Machel Doori. In this village Sheikh Abdul Ahad Numberdar, his brother Mohammad Sheikh and Sheikh Habibullah Agent Kashmir store Soraj Ganj Koita are praiseworthy and among Sheikhs of Bonakote, Sheikh Abdullah, Sheikh M., Siddiq and Sheikh Kamal-u-deen are outstanding Zamindars.

Among the sixth generation of Nand Sheikhs Sheikh Abdul Rahim was a trusted lieutenant and wazir of Jagirdars of Bonakote and was their right hand man for defence of boundary area. Among his elder son, Sheikh Mohammad Sultan's sons, Abdul Subhan has been one of the pious man of his times. His son Sheikh Abdul Ahad is one of the famous and expert tailors of Bandipora. Mohammad Sultan's second son Ghulam Mohammad alias Ghulam Sheikh in association with European officers visited whole of India. He also visited Burma. He passed away on 4th September, 1940 A.D.

Among his four sons, Ghulam Ahmad died at the age of 23-24 years on 26th May, 19216 AD. The elder son, Munshi Mohammad Assadullah Aasi has worked as an employee in and outside Kashmir. He has been awarded certificates by European officer for his commendable services. He is also a Mechanic. Since many years, he is settled at Lahore. He is confident of Punjab's richest Banker Lala Balaki Shah, Rais Lahore and is the Manager of his vast property (Houses and Mansions). He despite of his migration from his homeland never forgot his homeland and his co-patriots. He was working against slave trade and in addition was helping and assisting his co-patriots.

Aasi Shaib was laying much emphasis for education and skilled work, for progress and prosperity of nation. He was supporter of Hindu Muslim Unity and the reality is that till all the three things are not there no country can be said to be developed one. His younger brother, Sheikh Abdul Gani was engrossed in Zamindari and Business and his youngest brother, Sonallah is at Lahore and is studying. He is also under guidance of expert Tailor masters for learning Tailoring. Various members of this family are living in Punjab frontiers and are holding different posts and also engaged in Business.

Bhat Dynasty

Bhat race is Purely Brahmins as has been recorded in Tawarikh Aqwan Kashmir, volume 1st. Not only Sir Watter Lawrence and Geography Kashmir adjoining Raj Tarangini, has recorded them Brahmins, but the author of Guldasta Kashmir, Pandit Hargopal Koul Khasta, has revealed them as Brahmin branch of Pandits and the original name of Bhatt is Bhataark or Bhathark.

The famous Researcher of Kashmir, Kaviraj Dr. Sri Nath Tikoo Shastri with the title of the "Lost Tales" in Hamdard Newspaper, in 1942 AD, started a chain of literary and historical topics about greatness of Kashmir. On 18th January 1943 AD, in Hamdard, with the title "Sanskrit Adb and Kashmiri Muslim" about Bhat race, he writes.

"There is no need of any explanation that Kashmiri Hindus are commonly called "Bhats". The way many Kashmiri Pandis are related to Bhat race, the same way there is no deficiency of Muslims, who are called Bhats. The man who knows four Vedas is called Bhat, who was Pandit of four Vedas. When Muslims came to Kashmir, they called all Kashmiri Brahmin's as Bhat and those who are Muslim "Bhats" belong to their progeny".

There is no doubt, that during early period of Rajgan, Kashmiri Brahmins but greater scholars and Historians of Kashmiri Hindus were called Pandit or Bhat. Nowadays those Bhatts are called Bhat. It is possible among Kashmiri Brahmins that Bhatt name is still common in any branch, but the reality is that no Muslim is called Bhatt, but all of them are called Bhat. However, Bhatis are also present among Kashmiris but they belong to separate Rajput tribe. In Kashmir and outside Kashmir, there are some famous Muslim Bhat tribe's in Punjab and Frontier. Among them, the particulars of those, which have been received, are recorded in a systematic manner.

Bhat Dynasty of Kakapora

With historical continuity it is known that Bhat race, which since early Hindu King, Maharaja Laltaditya's (725-761AD) time, has been at it is Zenith. During that period and afterwards, during Chak Muslim Kings (952-998 AD, they were very influential in Expeditions and law and order. During Maharaja Laltaditya, Satr Bhat, Dev Bhat in Raja Mahapeed's time, Boo Bhat during Raja Sangram's period and Pacha Bhat during Kota Rainis time, were outstanding people whose names seems to be recorded in history with golden letters. All these Bhat advisers were Prime Ministers or Chief commanders or Members of Govt. They were belonging to Hindu religion.

During Sultan Sikandar Iconoclast and his son Sultan Ali Shah's era, Seha Bhat alias Malik Saif-u-deen Bhat was first Prime Minister from this race and he had embraced Islam during Sultan Sikander's time. After Sultan Ali Shah, during Sultan Zain-ul-abdeen alias Budshah, Boida Bhat, Som Bhat, Shree Bhat, were famous Hindu Bhats, who were poets, historians and were outstanding in Music. They were holding important posts. After Budshah, Malik Ahmad Yattoo Bhat, Navroz Bhat and Tazee Bhat were wazirs and Chief commander of Sultan Hassan Shah. The record of Tazee Bhat's conquests is recorded in Kashmir Histories besides Indian and Punjab histories. Luda Bhat was wazir of Sultan Mohammad Shah. Likewise, during Yousuf Shah Chak, king of Kashmir's time Mohammad Bhat and Hussain Bhat are two famous personalities of this race. Mohammad Bhat was a chief commander and he defeated the army of Emperor Akbar, in his first attack.

Likewise, the famous people of this famous race, were holding big posts and positions. During Moughal control of Kashmir, the people of this race were very famous and reputed. Among them Abdul Bhat, Haji Mohammad Aslam Salim, Sheikh Dawood Batamaloo and Muma Bhat Pampori, were outstanding in Education, Business and Darbardari. However, during last period of Afghans, they were on decline in worldly positions and status. Some people professed contractor ship, Shawlbafi and Rafoogaree. Wafa Bhat was a

Singhgara (Water Nuts) contractor and he prospered very much. He had splendid houses at Mohalla Natrvara. His ancestors came from Kakapora, which while going from Srinagar to Pulwama is situated on right side of road, was early home of this dynasty. Therefore, this dynasty became famous as Kakapori Bhats. During Sikh rule, though this dynasty was not associated with the Govt. but the trading activities attained them a good status in the society.

Among this dynasty, Munawar Bht, Anwar Bhat and Musharaf Bhat Kakapori, who due to their wealth and influence were elderly pious men and were devotees of famous scholar and Sofi saint, Sheikh Ahmad Tarabali of Srinagar. During the same period, due to poverty the members of this dynasty migrated from Narora to different locations of city and resided there and some people came to Gopkar and Zerab Khanna and Sharf Bhat settled at Saraf Kadal;. Therefore, the members of this dynasty are settled at these three places. Sharf Bhat Kakapori's son was Ahmad Bhat. He had two sons, one Mohda Bhat and second was Habib Bhat. Mohda Bhat's son was Lassa Bhat and Lassa Bhat's son was Ghulam Mohammad Bhat Kakapori, who is alive at present. He has following seven sons.

Noor Mohammad Bhat, is elder son. He is famous Bookseller of Maharaj Gunj Srinagar. He published many books of prose and poems in Kashmiri language. Tarikh Khawaja Aazmi, which was not available and out of print was reprinted by him.

Ghulam Rasool is second son of Ghulam Mohammad Bhat Kakapori. He is Bookseller at Maisuma, Amira kadal and is an expert and a successful bookseller. His third son is Ghulam Hassan who is proprietor of Indian shoe House at Amirakadal. The fourth son is Ghulam Jeelani, under whose management and control Bharat Shoe House is doing good business. Mohammad Hussain, Basfir Ahmad and Abdul Hameed, are last three sons of Ghulam Mohammad Bhat Kakapori.

Khawaja Mohda Bhat, who was Sharf Bhat's grandson and son-in-law of Khawaja Ghulam Mohammad Bhat, Kakapori was maternal brother of famous trader Khawaja Azizullah Ganaie of Srinagar. Lahore's famous Pashmina trader, Khawaja Nabi Baksh Ganee and his brother Khansahaib Misan Ahmad-u-deen Accountant

were sons of Azizullah Ganee, who during their childhood had left from Kashmir to Lahore. Khawaja Azizullah Ganee's houses and gardens were at Mohalla Ganzkhud Mohalla Bagan. Lahore's famous Lawyer and Hony secretary of All India Muslim Kashmiri conference, Syed Mohsin Shah B.A,LL.B, Advocate, Punjab was son in law and close relative of Khawaja Ghulam Nabi Baksh Ganee, Pashmina trader.

Late Khawaja Abdul Gani Vakil

He was a civilized and an egoist Rais of Sopore. Both Hindus and Muslims had great respect for him. Alas! He had no male issue. He had big property. For this property, his nephew Khawaja Ghulam Ahmad Bhat and Khawaja Habib ullah Faktoo, Zaildar, were fighting in court of law. They spent thousands of rupees for Lawyers and courts. At last, this property was divided into three parts. Two parts were awarded to him while one part to ancestral successors. But Alas! None of the property holders could establish some memorial or could award scholarship to any Poor or deserved student or could construct a Mosque or a Sarai. Khawaja Abdul Gani was worried about backwardness of Muslims. He was supporter of Hindu Muslim unity. He was a scholar and a poet. Shayak was his penname. Those who achieved property free, even failed to Publish his Biography. But it is heard, that the mark of his grave has disappeared. He was witty.

He was among the founding fathers and first president of Anjaman Moin-ul-Islam. Whenever, Moulana Mirwaiz Rasool Shah and Moulana Ahmad ullah Mirwaiz came to Sopore, they were staying in his house and through him were receiving thousands of rupees for Anjamen Nusrat-ul-Islam, Srinagar. He was the first supporter of Muslim Kashmiri conference Lahore in Kashmir. Due to his influence, not only of conference but no member of Islami Anjuman returned empty handed. His table cloth was very wide. He was very sharp.

Most people call Khawaja Abdul Gani as Gani Bhat and Gani Wut. Wut race is settled at Aadipora and Wudoora and are Zamindars.

But I thought, that Wut and Bhat belong to one tribe and same is the case with Late Khawaja Abdul Gani.

Munshi Mohammad-ud-din Bhat

His ancestors Khawaja Karim Bhat during Maharaja Ghulab Snings time had migrated from Kashmir to Jammu. His reference has been made in Tawarikh Aqwan Kashmir Volume 1st. Munshi Mohammad-al-deen Bhat. Naqshbandi belonged to their progeny about whose national and Islamic services are known to every Tehsil of Jammu & Kashmir and every famous location of every Tehsil. He has been Superintendent of Anjuman Islamia Jammu for many years, then Inspector in Department of Trafficking of women & Children and Assistant of Srinagar Municipality.

When a new post of Proganda Assistant was created in Department of Panchayat and Rural Development of State, the Minister of local Bodies recommended his name among the candidates. When Mr. Fax, Revenue Minister and Sardar Attar Singh Director Land Records & Panchayat officer interviewed candidates he topped the merit list and at the same time was appointed as propaganda Assistant of Department of Panchayat. In this context, he toured every famous place of Jammu & Kashmir and in this way is including the uses of Panchayat and Rural Development to Zamindars, that Zamindar people regard this department as their real Guardian and Patron and are therefore, motivated towards His Highness Govt's popularity.

During 1943 AD, I was also accompanying in one propaganda Journey. Not only was he propagating about the merits of Panchayat but was inculcating people about Education, Hindu Muslim Unity and Social Reformation to eradicate arrogance and backwardness.

There was great need of establishment of Panchayats in Tehsil Karnah of District Muzaffarabad and the same was established. To monitor these Panchayats, there was need of an intelligent, competent, Kind and a dynamic officer. Therefore, in November, 1944AD, he

was posted there. He is popular among common Zamindars of that area and by providing information about uses of Panchayats, he is taking interest in his work.

He was strict follower of religious saints and regular in his prayers and fastings. He is very popular among his friends. Besides five daughters he has two male issues. The elder son, Bashir Ahmad has appeared in Matriculation, examination this year. Besides education, he was famous for playing Hockey and Foot Ball. The younger son Muzaffar Ahmad is five years old. His elder daughter has passed Matric examination through Govt. girls school, Jammu in 1940 AD. She stood first among Muslim girl students of her school. Besides educational certificates, she was awarded Prize in a procession at Srinagar by Maharani. She is married to Mr. Abdul Samad M.A., LL.B, J&K High Court.

Khawaja Khaliq Bhat Sopori

His ancestors are the early inhabitants of Sopore. Khawaja Rehman Bhat was his great grandfather. He had two sons, Khawaja Qadir Bhat and Khawaja Mohda Bhat. His Father's name was Khawaja Qadir Bhat. Since early period this dynasty was involved in Business besides Agriculture. Khawaja Qadir Bhat was taking active part in religious activities. During his period, Masjid Lala Shaib was in bad condition. He took most active part in its construction.

His son Khawaja Abdul Khaliq who is famous as Khawaja Khaliq Bhat, is following the foot points of his father. He progressed very well in Business. He is also taking part in religious activities as well. He is actively participating in construction & repairs of Mosque and financial assistance to Associations. He assisted open heartedly for Masjid Muslim Peer Shaib. His three sons are, Ghulam Nabi and Wali Mohammad, who are Matriculates and are engaged with his father in Business. The third son is still reading in a school at Sopore. He is General Merchant of Sopore.

Thug

It is an ancient dynasty of Kashmir. Its relation, as recorded in Twarikh Aqwam Kashmir is with Chenane Jagir of Jammu. The historical accounts of this dynasty have been collected from Islamabad and Bhadrwah sides, which are summarized as:

Adjacent to Islamabad, a village Loke Bawn, was settled since times, where the elders of this dynasty had constructed some buildings under the control of Governors of Kashmir, during Moughal rule of Akbar. The imprints of those structures still exist there. It is said that during Moughal period, Chak pat, located in wazarat Islamabad, was awarded to them in return for their defence services. On the bank of LukBawn spring, out of these buildings there are some ruins of Thug Hamam. The boundaries of Lukbawn and Chakpat join with one another. In this area, still one family of a respectable man, Haji Abdullah is residing. Khawaja Ziaullah, who was great personality of Lukbawn, belonged to this dynasty.

The branch of Thug Rajputs, of Bhaderwa, during early period of Maharaja Ghgulab Singh, created name. Maharaja appointed Khawaja Kamal-u-deen as Guard of Paddar area in return of his army services. Then from the same branch, Khawaja Ismail was allowed to keep herd of two thousand sheep and goats for paying nominal tax of chilkee rupees. Therefore, Bhadrwah, where sheep and Goats of Ismail were grazing, those locations are still called Thug Nar and ThugDehr. The Jamia Masjid of Bhawrwah was constructed by him at first, which was reconstructed in 1928 AD after damages due to severe floods.

A Hindu sphere, Buhocha resident of Baleesa was a faithful employee of Khawaja Ismail. Khawaja Ismail gave him three hundred Sheep and Goats for his faithful services. This event is famous in Bhadrwah till date. All these, events reveal, that Khawaja Ismail was famous philanthropist. His grandson Khawaja Gh. Ahmad Joo (Son of Khawaja Mohammad Joo) was engaged in Business besides Agriculture and was a religious man. Khawaja Abdul Samad "Sood"

M.A,LL,B, who is first Graduate of Muslim population of Bhadrwah, is lonely son of Late Khawaja Ahmad Joo.

Thug dynasty people are living in Amritsar and Dalhousie in Punjab, and Rajopuri, Paddar, Bhadrwah, Kistawar and Islamabad in the state. Though this race is agriculturist, but majority of its population who reside in cities and towns are involved in Business besides Agriculture. He is holding an important post in J&K High Court and is close relative of Munshi Mohammad-u-deen Bhat, Inspector, Department of Panchayat.

Sofi

There are two types of Sofis in Punjab. One those who accompany Peers and peerzad's during their tour and other, those who are very noble and pious due to their religious beliefs. For example, Sofi Mehboob Illahi, M.A.Head Master, Govt. High School, Akalgadh. Sofi Abdul Aziz B.A, Superimtentend, post offices. Dr.Sofi Ghulam Mohi-u-deen M.A, who due to their noble and pious character were called Sofis. Even sons of Dr.Sofi Gh.Mohi-ud-deen M.A are still named as Sofi Shaib.

But there are more types of Sofi's in Kashmir than Punjab. There is no dearth of such Sofi's who are called appendages of Peer Shaibs. However, those Sofi's are less in number and perhaps there is no one, whose name is due to some virtue as Sofi. There are some Sofi's who are vegetable cultivators, as Ahmad Sofi Numberdar Patee Armpora, whose father was also Numberdar. Ahmad Sofi is also a member of Town Area and besides Business, he is in possession of vast land area. Among Sofi's of Sopore one class belongs to Markaban's who are in possession of many horses for rent and as beasts of burden, as Rahat Sofi etc. Among them some are contractors and Businessmen, i.e; Amir Sofi and sons of Ghulam Mohammad and Ghulam Ahmad.

Some bakers are also called Sofi's i.e; Aziz Sofi, Rusul Sofi. There are some Sofi's who are traders of food grains i.e; Haji Sabir Sofi. Some are shop keepers, Traders and are also Zamindars, as Late

Abdullah Sofi of Sopore, the elder brother of Sofi Mohammad Akbar and Ahmad Sofi etc.

The caste of Sofi Mohammad Akbar is Banday. Among his ancestors, some of them might have deep association with religious Sofi's and on this basis were called Sofi's and original caste was clouded. Those Sofi's whose real caste is Banday, are nine families in Sopore.

Besides, there are 15-16 families of other Sofi's in Sopore. Sofi Mohammad Akbar's ancestors from several generations are Shopkeepers and Traders. One of his close ancestral relatives have relations with Oonto, Kar, Trambo, Bhat, Hajin and other castes.

Sofi Mohammad Akbar is a high spirited young man. Despite of his riches he became member of Praja Sabha (J&K Assembly) in 1938 AD due to his services. Adjacent to Sopore, there is a village named Sempora at the base of a mountain where respected Khadim Shaib and myself are residing. In this village, there are only, Sofi's & Sofi's. Numberdar is also Sofi and Zamindars are Sofi's but the way, some Sofi's of Sopore (Except Sofi M.Akbar's relatives) do not know their original caste, the same follows about Sempara tribe. All of them call themselves Sofis, but how they were named and what was original caste, all of them are ignorant about it.

Qureshi Farooqi of Dhal Qaziabagh

According to traditions of Dhal Qaziyan, Tehsil Bagh, Poonch area, his great grandfather, named Izat Khan migrated from Turkistan to Delhi and from Delhi to Hazara, where from four generations, his progeny is living there. Qazi Ghulam Sarwar Khan, Appeal, writer of Aaybatabad, belonged to his progeny. Among his fifth generation, Qazi Ismail came to Poonch area. It was Akbar's period. Coming there, he settled there. He was a saint of his time. In Poonch Language, flag is called Dhal, therefore, this place is famous as Dhal Qaziyan. The Qureshi Farooqi tribe of Dhal Qaziyan is his great grandfather. His graveyard is at Mir Dhal Qaziyan and six kanals of land is attached with it. People often visit here for benediction.

Among his third generation Qazi Sabir and in second generation of Qazi Sabir, Qazi Chirag has been a kind pious and a devout man. Qazi Mohammad Abdul Rehman has written an eulogy about Late Qazi Chirag Mohammad. Eleven Kanals of land are attached with his Khankah as endowment.

Qazi Mohammad Abdul Rehman who is from his fourth generation and is an outstanding man of his dynasty is degree holder, Molvi from Madrassa Muzahir-al-Uloom Saharanpore. Though Qazi's do not hold powers at present however, the law suits and other matters of this area are decided by him. He is deciding the cases with such honesty and justice that people are wonder struck. He is caliph of Hazrat Peer Mehr Ali Shah Mansoor of Gouda. He is poet also. His age is thirty eight years. His one son, Qazi Abdul Khaliq six years of age is reading in a school.

Qazi Mohammad Chirag's younger brother is Qazi Niyaz Mohammad. His mazar is located at Dokh Ganga. Among his third generation Qazi Barkat and Qazi Fakirullah Majzoob and Qazi Mir Aalm were three brothers, among which Qazi Mir Aalm is alive. He is a Scholar and is influential in both public as well as Govt. The Register of Nikkah is with him. Among his three sons, Abdul Majeed and Abdul Aziz are studying and third son is still a child.

Qazi Barkatullah died issueless; Qazi Fakirullah's son is Qazi Abdul Rahim. The Register of Nikkah is also with him. He is very famous in his area. Among Qazi Niyaz Mohammad's fourth generation Qazi Mohammad Yousuf son of Qazi Mohammad Kabir is alive. He is a religious man and a poet also. The relations of Qazis of Dhal Qureshs is with Qazi Ghulam Sarwar Khan of Aaibatabad and also belong to Hazrat Hafiz Mohammad Jee Nabvis dynasty. The two branches of Dhal Qureshi's are settled in villages Beer Panni and Behnee Minhasan.

Baradari Beerpani

Qazi Sabir has been mentioned in Qazi Ismail's third generation. Qazi Sabir's second brother was Mian Gafoor Khan, whose sons are settled at village Beerpani. Among Mian Gafoor Khan's sons, Mian Fakir Khan has been a saint. His two sons are alive at present. Mian Noor Aalam Khan and Mian Mir Aalam Khan, both brothers possess vast area of land. The Nikkah Registers of three villages, Beerpani, Raidbun and Dharah is in their possession. Mian Noor Aalam Khan has married in Tarnoli dynasty of Hazara.

Baradari Bani Munhasa

The younger son of Mian Gafoor Khan's progeny are settled in village Bani Minhasan. The following people are remarkable of this dynasty. Mian Faiz Rasool Khan son of Kakir Mohammad Khan Imam. Mian Faiz Rasool's two sons Mohammad Ishaq and Mohammad Sharief are studying. Mian Fakir Mohammad Khan was influential during his time. Besides, Mian Hidayatullah Khan, Mian Abdullah Khan, Molvi Habibullah Khan, Mian Imam-u-deen Khan and Mian Abdul Karim Khan are remarkable in their community.

Both branches of Qureshi Farooqi community of Dhal Qaziyan are fond of worldly and religious knowledge. Their occupation is agriculture and Imamat and this community is also recorded as Agriculturists in Revenue records.

Sadaat Terang Kulgam

As per tradition, the ancestor of this Suhrwardiya dynasty Syed Mohammad Arab came to Kashmir during Moughal period and settled at Srinagar. For about 150 years his progeny lived at Srinagar. Gradually, some members of his family settled in villages. Syed Mohammad Arab's son, Syed Mohammad Wali ullah and his son Syed Munawar Shah and his three sons are Syed Buzurg Shah, Syed Qutub-u-dden issueless and Syed Mohammad Sayeed. Syed Buzarg Shah's son Mohammad Yousuf Shah and his son is Syed Ghulam Mohammad Shah, who is residing in Mohalla Naidkadal of Srinagar. Syed Buzzarag Shah is saint successor of his ancestors mazar and is associated with Peer Mureedi system.

Syed Buzarg's third brother Syed Mohammad Sayeed before Lawrence Shaib's land settlement migrated from Srinagar to village Trang Shopian of Tehsil Kulgam. He purchased sufficient land area here and people of this area respect him. He has five sons. Syed Ali Shah, Syed Ahmad Shah, Syed Mohammad Shah, Syed Hussain Shah. The elder son Syed Ali Shah is also involved in Agriculture and Peer Mureedi. Syed Abdul Gani Shah is studying Arabic at Lahore. He is appearing in Munshi Fazil exam. this year. Syed Ahmad Shah alias Syed Ghulam Mohammad and Syed Hussain Shah are studying in Middle school Shopian and primary school, Terang respectively. Syed Mohammad Snah is also studying at Lahore. Despite of living in village, this dynasty is educated.

Minhas Rajput of Lunjot Thekyala Padava

The particulars of all branches of Munhas Rajputs are recorded in the pages of Tarikh Aqwam Poonch, volume 1st. Here, is description of only one village Lunjot, Thekyala Padava of Poonch area, who are from Gul Mohammad Khan Minhase's progeny, who are settled from seven generations in this village. Gul Mohammad Khan's son in Alu Khan and his son was Nazer Khan. Nazer Khan

had following four sons, Kala Khan, Ganga Khan, Mir Ali Khan and Rajoli Khan. Among them, the last two migrated from Lungot to village Potee Charey of Tehsil Sidanthee and settled there. Rajoli Khan died issueless. Mir Ali's second son, Bhadur Ali Khjan is an employee in British Army. His one son, wazir Mohammad Khan is still studying.

Kala Khan and Ganja Khan, who were settled at Lunjot, are gifted with children. Kala Khan has two sons, Lal Khan and Fakir Khan. Lal Khan is an employee in Rawalpindi Railways. Ganja Khan has only one son, Kalu Khan, who is an employee at Kohi Muree.

At present, there are four families of Gul Mohammad Khan's progeny at Lunjet. Among them Datta Khan is well off. He was an employee at Kohi Muree for about 14 years. He is an educated man and is very much concerned about prosperity and betterment of his community. Beer Wali Khan, is brother of Datta Khan and is Uncle of Syed Mohammad Khan. He has two sons and both of them are employed in British dominion. Saif Ali Khan is an employee in Railways at Rawalpindi and Aalm Sher Khan is an employee at Delhi Paltan.

The marriages of this dynasty are ceremonised in between the community, but they also make relations with other gentle races. Since population of this community is not sufficient, therefore there is no Numberdar among them and they are not so much educated.

Aawan Race, of Sadal Poonch Area

The details of Aawan race and its branches and the basis of nomenclature of this word has been recorded in *Tarikh Aqwam Poonch*, volume 1st. There was no mention of Aawans of villages Sadal, Tehsil Bagh of Poonch area till date. Now the particulars received about them are summarized as.

It is said, that one elderly man of this race. Jagain Khan migrated from Golda Sharief (Rawalpindi) settled at village Raingoli enroute Kohala, adjacent to custom post Hans. A son, Hansa Khan

was born here to him. The Chowki, Hans is settled on his name. During "Aap Rajee" time, there was quarrel between rulers of Poonch and Muzzafarabad for ownership of Dhok Jandolee. Both claimed for this Dhok. At last war broke in which Hansa Khan and his son participated and defeating Muzzafarabad people, Poonch people controlled it. Hansa Khan's mazar is situated adjacent to Chokee.

Among Hansa Khan's sixth generation, there has been an elderly man called Mehr Khan. He is great grandfather of Aawans of Sadal. On the name of this old man, Aawans of Sadal are also called Mehral. His Khankah is still standing in village Sadal at Dhok Basotee. Mehr Khan had three sons, Munoo Khan, Jeeman Khan and Fateh Khan. Among them Munoo Khan had four sons, Suja Khan, Beeru Khan, Kalu Khan and Mian Sofi Khan, Jeema Khan had two sons, Tij Mohammad Khan and Nasir Khan. Fateh Khan had only one son named Gul Mohammad Khan.

Sonu Khan son of Snow Khan had four sons, Haji Mian Juma Khan, Haji Mian Deen Mohammad Khan, Mian Hussu Khan and Mian Kamal Khan. The former two have performed Hajj pilgrimage. Mian Juma Khan's mazar is at Dhok Basotee and Mian Deen Mohammad Khan's is at proper Sadfal. Their other two brothers were also respectable. Now, there is description of their outstanding people of their progeny.

Molvi Hafiz Shah Wali ullah, is the only son of Haji Deen Mohammad Khan. He is a certificated Molvi and Hafiz Quran. He is preacher and Imam of Mosque. He is in possession of Nikkah Register of his village. He is not only member but leader of his community. He was receiving religious education for 15 years in his homeland of Aaqankari and MianWali. His preaching's have special influence. He is involved in teaching and learning. As per statement, there are more than 60 students studying in his madrassa. He is a Punjabi poet also. Among his four sons, Abdul Aziz Khan is studying Fiqa after completion of his modern education. The other three sons Abdul Hamid Khan, Abdul Rahim Khan and Mohammad Younus Khan are studying at present.

Haji Mian Sher Khan is son of Haji Mian Juma Khan. He is scholar and a noble Sofi. He has been to Hajj pilgrimage alongwith his

father. He spend most of his time in reading Quran and prayers. As per statement, some ill and needy people are benefited by his prayers. His main profession is teaching Quran. He has four sons, Abdul Qadir Khan, M.Yousuf Khan, M.Sayeed Khan and Munfee Gul Mohammad Khan. Haji Mian Deen Mohammad Khan's third brother Mian Kamal Khan's son is Molvi Hafiz Abdul Rehman Khan. He is Hafiz Quran and a religious scholar. He is an outstanding figure in his community and village. He is fond of poetry also. He writes poems in Persian also. He is kind and generous. People are benefitted by his amulets. His eldewr son Ghulam Rasool Khan, who is educated is an employee at Delhi and his second son, M.Rashid Khan is still young.

Haji Mian M.Deen Khan's fourth brother Mian Hussa Khan has four sons, Roshan Ali Khan, Sohbat Ali Khan, Molvi M.,Abdullah Khan and Abdul Karim Khan. Among them Roshan Ali Khan's son M.Ismail Khan is alive. Sohbat Ali Khan is absconding. Molvi M.Abdullah Khan is an employee in Rawalpindi cantonment and including Abdul Karim Khan all brothers are remarkable.

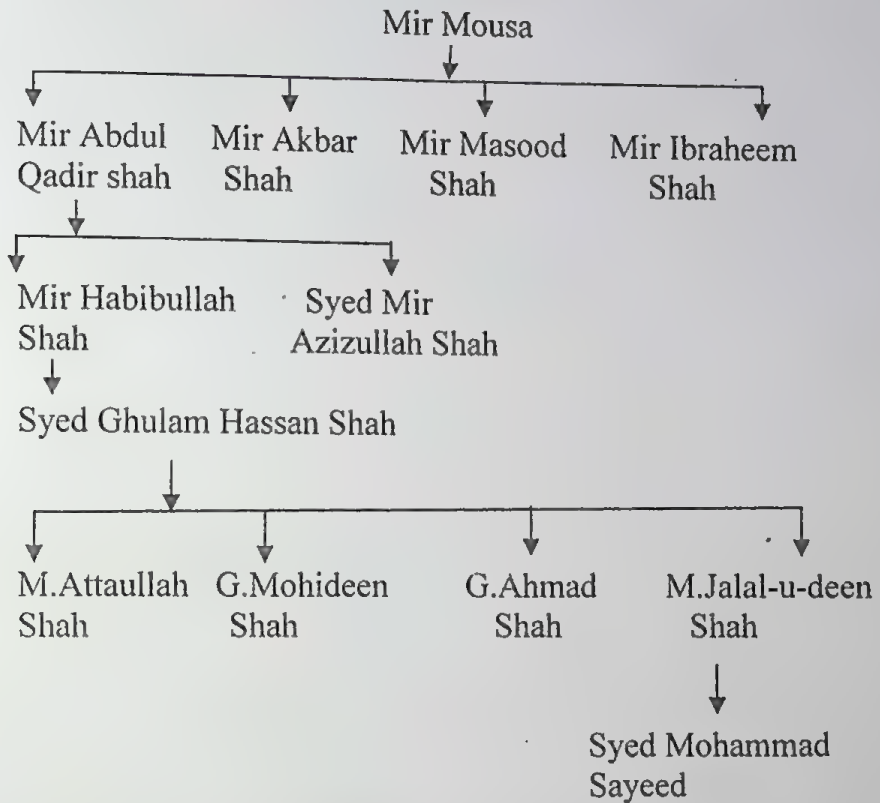
Beeru Khan Son of Sonu Khan had three sons, Bojar Khan, Masta Khan and Mian Dodha Khan, (Issueless). Among third generation of Boja Khan, Hansa Khan son of Gowhar Ali Khan Pensioner is alive and from Masta Khan's progeny his son Fazl Deen Khan and his younger son M.Khan is alive.

Sonu Khan's third son was Kalu Khan. Kalu Khan had two sons, Fakir Khan and Tumbro Khan. Fakir Khan has four sons, Rungo Khan, Mangee Khan, Sher Baz Khan and Janga Khan. Janga Khan's son is Mohammad Hussain Khan. Sher Khan is good and credible man. Rungo Khan has two sons, Ghulab Khan and Biloor Khan, are alive. Tumor Khan has four sons. M. Sher Khan (Employee at Lahore) M. Zaman Khan. Jamsheed Khan. Among them M.Sher Khan is literate and his son M.,Nazir Khan is under studies. Sonu Khan's fourth son, Mian Sofee Khan was Hafiz Quran. His son Mian Dohvarya Khan died, issueless.

Among Jeema Khan's sons, from Taj Mohammad Khan's third generation, Abdullah Khan is alive at present who has only one son Abdul Aziz who is a minor. Jeema Khan's second son Nasero Khan had three sons, Bhattar Khan, Lala Khan, and Juma Khan (Issueless).

Bhatta Khan's two sons Jamal-u-deen and Aalm Sher Khan are alive. Aalam Khan's lonely son M. Younus Khan is studying. lala Khan's son is Roshan Ali Khan. Mehr Khan's third son, Fateh Khan's progeny has Mir Aalm Khan, son of Huma Khan, Mohammad Noor Khan son of Bala Khan, are alive. Mir Aalm is fond of reading books. There are 18 families of Aawan race at Sadal. Besides, Sadal they own about 2000 Kanals of land at chattar Bilolal and Beerpani and they are agriculturists by occupation. Their marriages are in between and sometimes with Sangral and Bhathi communities also.

Sadaat Khatayia Boniyar



The above Geneological order of 1103 Hijra has been taken from an ancient hand written paper, on which seal and signatures of many important people are affixed. One seal is of Azizullah Bhat Makdam, Tarazoo. It is a Public representation, which is in favor of Sadaat Khatayia.

In addition to these certificates, there are other papers in possession of Sadaat Khatayia is about their greatness. It is proved from the above references, that their ancestor first of all left from Arabistan and went to Rome and then during Moughal rule came to Delhi. They were respected here very much. Their great grandfather, Syed Hazrat Mir Mousa, of Sadaat Khatayia came to Kashmir and spent his time in worship at village Tarazoo adjacent to Sopore. The

Governor as is evident from their testimonials awarded Jagir for expenditure of Langar (Kitchen) and waiting Room.

Since time never remains static, therefore, during beginning of modern era in Kashmir, the way new Govt. ruined Jagirdars and stipend holders, their jagirs were also confiscated. Under such conditions, there was no difference in their spiritual status in the eyes of common people. Therefore, Moulana Aziz Shah, during Maharaja Ranbir Singh's era, on the insistence of jagirdars of Boniyar, Uri and Nambla, migrated from Tarazoo to Boniyar. He was gifted with spiritual excellence. He was of hedonistic nature. Due to his travel to Afghanistan and Balak, Bukhara & Eastern, Tiurkistan especially Fataduktan, his sons became famous as Sadaat Khatayia. Thousands of people benefitted from his spiritual blessings. He was sahib Terakat in all four chains of Terakat. Teaching learning and religious verdicts were his hobbies. His greatness is evident by the fact, that Raja Mir Saman Khan Raja Boniyar married his daughter with him. His mazar at Boniyar is resort for all. His younger brother Syed Habibullah Shah lived at Tarazoo. His progeny is settled there and are alive. His younger son, Peer Mohammad Shah is living a life of hermit, even he has not married. His elder son, Peer Abdullah Shah has five sons, Peer Noor Shah Peer Ahad Shah, Peer Saif-u-deen Shah, Peer Akbar Shah and Peer M. Sayeed Shah.

Moulana Syed Ghulam Hassan Shah who was his son, was a great religious scholar and was past master in field of medicine. He like his father, was an authority in four Silsilas. He was married in the house of Raja Shaibs of Boniyar. All rulers and jagirdars of Tehsil Uri had great respect for him. He passed away on 4th Ramdhan 1348 Hijra. The whole North Kashmir mourned his death. His mazar is resort for all.

His elder son, Mufti Mohammad Jalal-u-deen is his saint successor and Grand Mufti of his area. He is past master in Arabic knowledge, especially textual books. Besides religious knowledge, he is at home in the field of medicine. His son Mohammad Sayeed is a minor and is studying. His second son Syed Ghulam Ahmad Shah, besides, modern education is acquainted with Persian knowledge. He has also lived in Punjab, during his employment and business period.

At Lahore he had opened a Hotel named Muslim Hotel. The third son, Peer Mohammad Attaullah Shah is educated. He is a writer and a nepolist. The fourth son Syed Peer Ghulam Mohi-u-deen Shah is also educated. This dynasty is the ray of hope for education in this area. The third and fourth sons are professing Agriculture and Business. Though Peer Mureedi is their ancestral profession but their main occupation is Zamindari. They possess Land area at Boniyar besides Tarazoa. Since this dynasty was initially settled at Tarazoa, therefore some forefathers of this dynasty are buried at Tarazoa, where fairs are held annually.

Parray Dynasty

About Parry caste of Kashmir, it has been recorded in the Twarikh Kashmir, volume 1st, as per Govt. reports, that this sub-caste is a respected, spirited and warrior some branch of Hindu Rajputs. Besides, the basis of nomenclature of Parray name has been recorded in volume 1st, that parray were living at Hastpora or paraspora which is adjacent to Sumbhal (Sumbul) a historical place, where early Rajputs were residing, wherefrom, people who went to different villages, they due to their village were called parrays. Since Parspora is in North Kashmir therefore, major population of this sub-caste is confined to Baramulla and Hindwara Tehsil. It is clear., that after migration they lived in their own area. In this sub-caste, some dynasties are very influential and powerful, but were living an independent life. One of such dynasties, due to some family disputes was compelled to migrate from here. Wahab Parry was a member of this dynasty, who translated Shahnama Firdousi in Kashmiri language and like Firdousi he wrote 60,000 verses, not for any reward or compensation but only for his personal interest and was reciting to create commotion among people. This man was born during last period of Sikhs. He died in 1910 AD, at the age of 92 years. His grave is at Hajin and his sons are also settled here and are involved in their ancestral occupation of Agriculture.

There is one family of Parry dynasty in village Hardusora in Tehsil Baramulla. In this dynasty was an intelligent boy named Mohammad Siddiq Parray, who was forced to leave for Rawalpindi due to ill treatment of his step mother, at his young age. He had some little amount and started his business with this meager amount and gradually he progressed so much that Kashmiri Zamindars, Laborers and travelers often stay with him. He was extremely happy to serve his co-patriots, but the Pangs of separation from his motherland always haunt him. At last, leaving everything he left for his homeland of Hardoshora. He married in a respectable family of Sopore and he settled in Sopore also. Almighty, gifted him two sons. The elder son is Abdul Qadir and the younger one is Mohammad Ismail. Since

Mohammad Siddiq Parry was aware about importance and value of knowledge, therefore, he arranged for education of his sons, Abdul Qadir was studying medicine for five years and he passed M.B.B.S, with flying colors. The Govt. of Kashmir, encouraged this intelligent student. Dr. Abdul Qadir has served in almost all hospitals of Kashmir. Where ever he was posted he was popular among people.

He also participated in 1914 AD. Great European war. First of all he went to East Africa and from there, wherever he was deputed, he served sincerely at war front. He received some medals and Major's rank from British Govt. for his war services which few people do receive.

Dr. Major Abdul Qadir was first Kashmiri youngman, who participated in this war and deserved awards and about 20-22 years have passed, we do not see any Major, among inhabitants of Kashmir. His monthly Salary was upto five hundred rupees. He attained age of superannuation in 1930 AD. But His Highness Maharaja Hari Singh reemployed him in civil services despite between pensioners. But not much time has passed that he passed away in 1932 AD, at Jammu. On his death his co-patriot and friend Late Munshi Ghulam Mohammad Khadim and other poets, wrote condolence messages. He has only one son, Abdul Karim who at present is under police training. Dr. Major Abdul Qadir Munshi Mohammad Ismail is an employee in department of Revenue and crossing certain stages, is Tehsildar at present. He appointed recruits during world war, which Govt. has acknowledged repeatedly. He has been Mohatamim of Treasury at Gilgit. He is a hardworking officer. He has three sons, Khawaja Saif-u-deen Khawaja Abdul Aziz and Khawaja Ghulam Mohammad. His elder son, Khawaja Saif-u-deen who is a great Sportsman, was always captain in his college. He is in possession of a medal, which he received as reward. He passed B.A. Examination from S.A. College Srinagar and M.A,LL.B. from Aligarh University. At present, he is working as Lecturer in Amar Singh Degree College. His second son is studying in a local College.

Dar family of Nasnoor

In village Verayzi of Tehsil Kulgam, Kashmir, the mazar of an old man, named Mohsin Dar, has attained shape of a shrine. It is evident that he was a respectable man of his village. From his progeny there was a man named Kalkee Dar (Original name, Karim Dar) His son was Subhan Dar, Prince Sher Singh, who later on was Governor of Punjab, by the name of Maharaja Sher Singh was Governor of Kashmir in those days. Due to oppression by his noble's and wazirs, high handedness of army and natural disasters jointly created server famine in Kashmir. There were calls of "Khalsa Raj" and "Mulluck Taraj" from every corner. This famine was famous in Punjab and Kashir as "Famine of Sher Singh". In those days, thousands of people, leaving their home and hearth migrated to different places of Punjab. Subhan Dar was also suffering from the same famine. Due to his patriotism, he could not go to Punjañ, however, he migrated from Verazee to village Niyas Noor, which at present is famous as Nasnoor and is located adjacent to Shopian.

Till Subhan Dar was alive he suffered very much. He had two sons. The elder one is Omar Dar and the younger one is Lassi Dar. He spent his early life under patronage of his father, but still he was minor, that his parents passed away one after another. Omar Dar, was very intelligent and matured. He and his younger brother could not achieve education, but both brothers managed their subsistence due to their hard labor. Therefore, due to luck, they gradually prospered and became traders, both these brothers regained their lost fortune by dint of their courage. Now they were traders and owner of big land holdings. Khawja Omar Dar was an influential man in his area. Though he was not more literate, but due to god given competence and intelligence he was rated as one of the famous traders of south Kashmir. The govt. impressed by his intelligence, competence and influence appointed him as numberdar of village Nasnoor, where his parents had arrived under poverty as strangers.

These were the days, when due to declaration of being Mehdi there was an uproar in religious circles of Punjab and Hindustan.

During those days, Moulana Hassan Shah alias Hassan Shaib Batakh, was permanently residing with Khawja Omar Dar, due to his presence, different sects of Kashmir and especially Nasnoor were discussing about it. These were the days, when Omar Dar acknowledged the claim of Mirza as true and accepted Ahmadiyat. Since he was influential. Therefore, the whole village of Nassnoor gradually converted to Ahmadiyat, by his influence.

Khawja Omar Dar, as Ahmadi, first of all left for Hajj pilgrimage. He began to read and write at the age of fifty years and laid foundation of Adult education in Kashmir, on the ruins of which the state department of education seems busy in raising a magnificent structure. There may be differences and agreement with Mirza's principles or Omar Dar's conversion may sound good or bad, but there is no doubt, that as Ahmadi, he created alertness in this village. This alertness created such a revolution in education due to which, there is one primary school and a girls school in Nasnoor at present besides six people passing Molvi Fazil examination there are many English knowing youngmen, who are holding important posts in different departments.

Khawja Ghulam Rasool, sometime, after conversion of his brother to Ahmadiyat, also followed suit. The progeny of both these brothers, including men and women are educated. In this big family, which is settled in Nasnoor as "Dangar family", there is no one who is deprived of both religious and wordily education.

Saince Ahmadis of Nasoor are associated with Ahmadiya Qadyan therefore in Summer, Qadyani people visit here. From Nasnoor, the famous waterfall of Kashmir Ahrabal, is only at a distance of two miles. Kongawantan at a distance of seven miles and the wonderful lake of Kousarnag is at a distance of fourteen miles.

Haji Omar Dar was father of three sons. His elder son was Habib Dar, whose son Salam Dar, is doing business on a large seale in village Manzgam. His elder son, Nazir Ahmad Dar is his partner. His second son was Abdul Qadir Dar. He was true follower of his father and was very popular among his friends. Late Abdul Qadir Dar has following three sons, Ghulam Ahmad Dar, Habibullah Dar and Abdul

Gaffar Dar. Among them the last, Abdul Gaffar Dar is Molvi Fazil from Qadiyan and is editor of famous newspaper, "Islah" of Kashmir.

Omar Dar's third son, who is alive is Abdul Rehman Dar. He is Numberdar of village Kawal adjacent to Nasnoor and is famous due to his business social service and legal knowledge. He is influential in his area. He has five following sons. Ghulam Mohammad Dar, Mubark Ahmad Dar, who during his college days as student of B.A, was appointed by British Sarkar. The third is Sala-u-deen fourth Jalal-u-deen and fifth Munawar Ahmad.

Omar Dar's fourth son Abdul Aziz Dar by the grace of Almighty Allah is alive. He managed his business during his father's life. Though he is deprived of male issue, however, he adopted a Muslim convert as his son-in-law, which speaks about his love for Islam and assistance to converts.

Omar Dar's younger brother Ghulam Rasool has three sons, Abdul Razak Dar, Subhan Dar and Samad Dar. All of them engrossed in their business. This dynasty by achieving religious education followed Sharia rules in case of women folk. Besides sons, Haji Omar Dar had one daughter, which was provided Share of his property according to Sharia law. The name of his son in law is Khawaja Khaliq Wani and his elder grandson Khawaja Abdul Karim Wani is a successful and an influential businessman of Watoo and his son-in-law Molvi Abdul Wahid is called Preacher of Kashmir. Khawaja Ghulam Rasool Dar also awarded a Share of his property to his daughter.

The name of his son -in-law is Khawaja Abdul Rehman Mir who is Range officer in department of forests and is popular due to his behavior and attitude. The marriages of this dynasty are in between and sometimes out of their community with other Kashmiri races. It is quite mentioning here, that in Tehsil Kulgam the Dogra Jagirdars were purchasing Rice and Maize from Zamindars @ of one rupee and thirteen annas per Kherwar. Khawaja Abdul Rehman Dar represented Zamindars of the area and jagir committee, due to his efforts, doubled the price. Likewise, Kachcherai Behak was realized double from Zamindars of Kulgam and due to his struggle of 17 years the same was condoned. In short, for sympathy of common people, he never

cared for his personal damages. He was often opposed to oppressive and cruel officials and complained against them to save oppressed fuel from their oppression.

Kichloo family of Doda

The basis of nomenclature of word Kichloo and the famous race has been recorded in Tawarikh Aqwan Kashmir volume I, chapter 1st and section third. During Sikh era, one person of Kichloo dynasty of Islamabad, named Khawja Sulla Joo due to vicissitudes of fortune arrived Banihal after crossing arduous mountains of Verinag. From there, he came to Batote. He stayed for some time at Batote that luck took him to Doda, a famous place of tehsil Kishtwar. He had a little amount of money and started business with it. He was accompanied by his young son Khawja Akul. Gradually, they set up Pashmina factory. Besides, this area is famous for cultivation of Poppy and there was no ban for its cultivation during those day as it is at present. Therefore, they cultivated Poppy in a big piece of land through it carried opium trade upto Yarkand and Kashghar.

Akul Joo's three sons among which his first son, Khawaja Gani Joo, who was religious minded and Doda Masjid was constructed under his guidance and Supervision. He had only one son Mohammad Abdullah by name who was stationed at Kashghar due to his business and passed away there in 1976 Bikrmi at the age of 28 years. Akul Joo's second son Mohammad Munawar Kichloo went to Kashghar in 1943 Bikrimi. He himself went there to take stock of situation and extended his opium trade. At last, in 1948 Bikrimi he returned back to his country but next year he again went to Kashghar in 1949 Bikrimi. In 1954 Bikrimi, he called his younger brother Khawaja Ghulam Mohammad Kichloo there. Both brothers were experienced in Trade. They purchased enough of Land and property in both cities of Yarkand and Kashghar which is controlled by progeny of Khawaja Mohammad Munawar at present. Due to their influence and wealth people remember them as "Kaan" and "Boy" titles of that country.

Khawaja Ghulam Mohammad Kichloo returned back from Kashghar to Doda in 1957 Bikrimi and married in a gentle family of Doda. In 1960 Bikrimi he again left to yarkand and Kashghar, but the travel was such that he was unlucky to return back. Since he had lived at yarkand for long period of time, therefore he had second marriage there. From his first marriage Khawaja Mohammad Khalil Kichloo was born in 1959 Bikrimi. From second marriage which was ceremonised at yarkand, gave birth to Khawaja Abdul Karim Khan Kichloo.

Khawaja Abdul Karim Khan Kichloo was enjoying his life at yarkand without any fear, that Russian Govt. controlled yarkand and Kashghar with the result, that Khawaja Abdul Karim Khan was recognized as foreigner by the new Government and deported him. Khawaja Abdul Karim Khan is now in Kashmir and is doing business at a small level. During Khawaja Ghulam Mohammad's stay at yarkand and later on after his death, his brother Khawaja Gani Joo, was looking after his minor son Mohammad Khalil. Mohammad Khalil upto twelve years of age, received Arabic and Persian education under patronage of his Uncle. The he received modern education upto Middle school. But he shouldered many responsibilities at a young age. Due to his Uncle's death, there was no one to man business affairs, therefore he could not pursue his studies. Since trade was his ancestral activity, therefore, he gradually achieved success in this field.

In 1988 Bikrimi, when Hurriyat Movement was born in Kashmir, he joined Jammu & Kashmir Muslim conference as he was painful for the bad state of affairs of his country and people. In 1989 Bikrimi, when the first session of this conference was held in Srinagar, he was selected as Member of working committee of this conference. After return from conference session, he toured all Tehsils (Bhadrwah, Kistawar and Udhampur) of his district to make aware people about their rights and demands and created a wave of awareness in his district.

In 1991 Bikrimi the demand by Muslim conference for Responsible System of Govt. was in full force. The representatives of conference were delivering lectures and speeches and he too was

included among them. Therefore, he was silenced and punished by arresting him in his own area.

Due to his sincerity and selflessness the people of his district desired to elect him as their representative in Kashmir Assembly. But, due to enforced silence and imprisonment, he was not in a position to go to Uduppur therefore could not be elected. But in 1955 Bikrimi, when there was next election, he on the ticket of Muslim conference was declared successful with a big margin of votes. He during his four year term of representation, performed various useful works.

He has three sons. The first son, Mohammad Akbar was born on 12 Sawan 1985 Bikrimi and is studying I class 7th, at Doda. The second son, Khawaja Mohammad Abdullah, was born on 25 Bhadoon 1989 Bikrimi and third son, Khawaja Bashir-u-deen was born on 9 Poh, 1993 Bikrimi. The last one is studying in class 1st.

Masala

One sub-caste of Kashmir is famous as Masala and the particulars are, that about one hundred years ago, a man Ahmad Wani of Mohalla Bohri Kadal Srinagar was a Shopkeeper, where still his relatives and neighbors live till date. He had three sons, Gaffoor Wani Shaban Wani and Katee Wani. Wani and Wani is one and the same caste. These three brothers migrated from Srinagar to village Chogal of Kamraj area, which is situated around Handwara. Since he was shopkeeper and a businessman he opened a Karyana shop, where both textiles and spices were sold. Kashmiri people are expert in assigning new names and distorting original names. They assigned them Masala instead of their original caste of Wani. Therefore, their progeny is also called Masalas. The Late Gaffoor Wani or Gaffoor Masala had three sons, Qudoos Wani Gani Wani and Wali Wani. The first two persons have died. However, Qudoos Wani's grandson, Hamidullah is alive and Wali Wani is deprived of male issue.

Gaffoor Wani's second brother Late Shaban Wani has seven sons, among which third son Ahad Joo has passed away. The rest are, Ghulam Mohammad, Khalil Joo (His one son Mohammad Aslam is

alive) Ghulam Mohi-u-deen, Ali Mohammad, Ghulam Qadir(His son Ghulam Nabi is alive), Habibullah, who son is Ghulam Hassan.

Among Shaban Masala's sons, Ghulam Mohammad and Ali Mohammad are working as contractors. Khalil Joo and Habib-Joo are engaged in Business. Ghulam Mohi-u-deen is Headmaster in Primary school of Khirhama. All of them are literate and are also agriculturists. But among all the brothers, Ghulam Qadir Masala, created name and fame due to participation in social and religious activities.

Ghulam Qadir Masala first of all, came to fore through J&K Muslim conference platform. He was a good speaker. He was among the famous speakers of Hindwara Tehsil. When Sheikh Abdullah as president Muslim conference, laid foundations of National conference on the ruins of Muslim conference, he also joined National conference. He is Sarpanch of Maidian Chogal. The way he makes Zamindars aware through Panchayat and Rural development schemes through his speeches and writings, the way if Sarpanchs of other Panchayats perform their duties sincerely, there can be improvement among Zamindars. He is a trader by profession at Hindwara and is owner of 110 Kanals of Land. He is interested in agricultural business. Gafoor Wani's third brother, Late Kulee Wani has four sons, among them Akbar Wani and Assad Wani had died and Amir-u-deen and Ghulam Rasool are alive. Amir-u-deen is a businessman and Ghulam Rasool is an employee in Veterinary Hospital of Hindawara. among Zamindars.

Rajput and Thakr

Thakr is distorted word of Thakar. When some people among Rajput race began to plough they were deprived of marriage's by the Rajput community. Therefore, they made illicit relations with maids and the children from them were called Chetarwara. They were treated as legal heirs and marriages of widows was also treated as genuine. The high caste Rajputs boycotted them and they were recognized as separate tribe from Thakrs, otherwise, they were also Rajputs and their sub-caste resemble Rajputs. They have the same Genealogical

order. Chetri Vanash is one of their branches. (Note from Article by R.S.Dass, Tibet, Ladakh, Newspaper, Ranbir, Jammu 17 Sawan 1995 Bikrmi).

Rajgan Hatmal Area of Nambla Uri

Much has been recorded about Khak race in Twarikh Aqwan Kashmir Volume I and Tarikh Aqwan Poonch, Volume I and II. Besides some other authors in their publications have recorded something about this race, but all authors have related its chain upto Raja Mal's son Khakoo Khan.

Raja Mal Khan's grandfather was Sripat, about whom it is said, that Shab-u-deen Gori deported him from Mathra or its environs and settled him in Kohistan Namk of Punjab and his son Dharupat was born who embraced Islam and was called Mal Khan. But the reality is it demands more research about origin of Khakh race and the relations between Punjabi Khakhs and Kush tribe of Kashmir.

However, Stein Shaib during translation of Pandit Kalhan's history. Rajtarangini made notes about some races and cities of Kashmir and mention about Kush tribe are still based on facts. He records, that before 800 years from today Kush race while coming from Baramulla to Punjab were settled on the bank of river Vitesta (presently Jhelum) and at present, the same race is spread on the same bank of Tehsil Uri, but its name instead of Kush is Khak. Therefore Rajgan Chikar and stipend holders of Khakh dynasty are present in Tehsil Uri. The way word Khak, originated from Khak Khan or Kush, the same way Hatam Khan has originated from some other word, because the name of castes and sub-castes are related with some old man, dynasty, city or some common name. Hatmal dynasty is settled on the bank of river Jhelum in Tehsil Uri. There are some stipend holders besides three Jagirdars and one Allaqadar and all of them are from Raja Beera Khan's progeny, who during Afghan era, was one of the powerful rulers of his area.

After Mughal Kings, when Ahmad Shah Abdali, Afghan King controlled Kashmir in 1166 Hijra, Raja Beera Khan Hatmal was

all powerful. Therefore, when Raja Sukh Jeevan Mal Governor declined to submit before King and established his sovereign Govt. in Kashmir, the King deputed Abdullah Khan Aashakzai alongwith 30,000 army men, to Punish him. Adjacent to Uri, was the Govt. of Raha Beera Khan. Both armies confronted at Haiderabad. Raja Beera Khan was supporter of Raja Sukh Jeevan Mal and by his support he defeated royal army. Among his sons, Sarbuland Khan, Bhadur Khan, Ghulam Ali Khan and Sarfaraaz Khan have been famous commabndars.

Raja Beera Khan was arrested by Haji Karim Dad Khan, Afghan Nazim Kashmir, in 1195 Hijra by deceit and carried him to Srinagar. Where he killed him. When Afghani Sardar Mohammad Khan, in 1199 Hijra, defeated Azad Khan, Governor who revolted against King, he by support and assistance of Bhadur Khan saved his life and had gone to Poonch. Raja Sarbuland Khan during Zaman Shah Durrani's era and Nizamat Mir Hazar Khan in 1307 Hijra, due to friendly relations received a valuable robe. During Sikh period, his relations with Sikh Governor were always bad and Sikh Governors were always after him to defeat him. At last Hari Singh Nalwa killed Ghulam Ali Khan, son of Beetra Khan at Shergadhi and after arresting Sarfaraaz Khan deputed him to Lahore. His sons are alive at Boniyar.

Raja Sarbuland Khan's second son Raja Muzzafar Khan is gifted with children. He had eight sons from two wives. He awarded Jagirs to four sons of his first wife. Raja Atta Mohammad Khan was awarded Jagir at Nambla, Raja Safdar Ali Khan at Patti Islambad, Raja Jabar Khan at Pattyi Uri and Raja Nawab Khan at Khilana area.

Raja Safdar Ali Khan was very modest and courageous. During Sikh period, he was always at draggers drawn with Sikh Governors of Kashmir. The Governor, for some explanation, deputed one of his officers (Jamadar) with some army to call Raja. Raja was making preparations for going to Srinagar that there was exchange of hot words between Raja and Jamadar. Raja at that time was without arms. Jamadar and his soldiers attacked him with swords. Therefore, Safdar Ali Khan alongwith his special lieutenant Sardar Rahim Beigh martyred there. Raja was buried at Nowshera and Rahim Beigh in village Kontra of Paragana Krohen.

Raja had only one minor son, Amir Khan. Raja Atta Mohammad Khan not only looked after him, but married his daughter with him. Among Raja's jagir, was a man from Salaria dynasty, who was an employee and a confidant. Gradually he made good relations and began to tease Raja Mohammad Atta Khan. When Kashmir Raj after Sikh rule was in the hands of Maharaja Ghulab Singh and he first of all came to Kashmir, Atta Mohammad Khan complained against Salarias. Raja in order to avoid from their mischief's demanded presents from Raja. Therefore, Raja handed over his son-in-law, Amir Khan's Patti Salambad and custom Choki Badi Brahmna as present to Maharaja. As a result, Maharaja deported Salaria's from Atta Mohammad Khan's jagir and awarded them jagir of village Jabla of Patti Salamabad and rest of Patti was annexed with Khalsa. In this way Patti Salamabad was out of Amir Khan's hands who died as issueless thereby making an end of his dynasty.

Raja Muzzafar Khan was a big Jagirdar. His jagir included the area on left bank of river Jhelum from Kashmir upto Narwah Paragana Krohen. The Pahad jagir as recorded was distributed among his four sons and close relatives. The sons from second wife were very dear to him. Since Raja Muzaffar Khan, was himself residing at village Dana Moth Paragana Krohen located in Kashmir therefore he reserved his Kashmir jagir for his younger sons. It was Sikh period. In those days, among jagirdars one of their close relations were taken as a hostage in Darbar Khalsa (Lohare). On this basis, Raja Muzaffar Khan's son was also demanded, due to information conveyed by his sons at Pahad as he was very dear to him. When Raja declined to depute his dear son to Lahore as hostage the Sobedar Kashmir confiscated his jagir by the orders of Darbar. Raja was later on successful to get jagir released, but the Sobedar called him to Srinagar for issuing orders of release there. In those days Cholera has spread in Srinagar. The message of Sobadar proved fatal for him. Still he has not received the orders of release that he passed away there and was buried at Haztatbal, where he had already made arrangements for his grave.

Among Raja's sons from Kashmir some were young and those who were adults they could not struggle for release of jagir and Pahad people also made no efforts with the idea that the jagir which stands

confiscated is in Kashmir and is share of their step brothers. Raja's dearest sons still live at paragana Krohen of Kashmir who are professing agriculture for their subsistence. Among Raja Muzaffar Khan's sons of Pahad, Raja Atta Mohammad Khan is most wise and courageous. He has received the area of Nambla. After his death his eldest son Raja Feroz-u-deen Khan received Nambala Jagir. Raja Feroz-u-deen Khan, like his father was strict and a famous Raja among Pahad Rajas. He during Maharaja Ranbir Singh's period was superintendent of police, at Srinagar for a long period. Then he was wazir Ladakh for some time. At the last stage of his life, he was among the Advisors of Maharaja Partap Singh and died in 1952 Bikrimi. His son Raja Buland Iqbal Khan, adopted such a policy that people were enamored. He was fond of hunting. He was hunting all alone many a times. Once, during hunting a tiger attacked him. His companions took to their heels, but despite of being severely wounded by tiger, he did not lost his senses and at last shot him dead there. Lateron, due to severe wounds he was confined to bed for several weeks. Raja Buland Iqbak was interested in studies. He was a wise man. Till his death he was an associate of undersigned for publishing Newspaper, named "Kashmir". Alas! This sincere Rais passed away in his young age in 1978 Bikrimi.

The present Raja of Nambla Raja Mohammad Afzal Khan is his son. He is 34 years of age at this time. After death of his father he could not purse his education. However, due to ardent desire for studies, he writes for Newspapers and Journals. He is interested in Panachayat System and Rural development Schemes. He is Sarpanch of Nambla Panchayat and vice president of Uri Town Area.

Hatmal Branch of Punjab

Alhaj Dr. Ghulam Mohi-ud-deen Sofi
(M.A; D. Litt.)

It has been recorded about the particulars of "Rajgan Hatmal Nambla" that Sir Aural Stein translator of "Rajtarangini" has recorded the origin of Khakh race from Kush tribes and Khakay and Hatmal

racess have been described as two branches of the same plant, by all Historians and despite of hundreds of years, these races are settled on the bank of river Jhelum, enroute Rawalpandi to Kashmir, at present.

It has also been recorded about Rajgan Hatmal, that Raja Muzzafar Khan, who was grandson of Raja Beera Khan Hatmal, besides being Raja of several villages in Nambla of Pahari Tehsil Uri, was in possession of Jagirs in Paragana Krohen and Bangil, which has been valued rupees twenty thousand by Molvi Hashmatullah Khan Lucknowi Ex. Wazir Wazarat, State of Kashmir in his "Tarikh-i-Jammu" and Molvi Bahu-deen Mattoo, in his "Lub-al-Tawarikh" volume II, has recorded its value in kind, as 60,000 Kherwars.

Raja Muzzafar Khan inspite of Pahad, was residing in his Jagiir at Kashmir. But there were certain untoward incidents, that the Governor of Khalsa Sarkar, confiscated his Jagir. Later on, due to his efforts, the Jagir was to be released, that he passed away at Srinagar due to Cholera. The sons from his second wife were living at Paragana Krohen and Bangil together, as they were minors. No one patronized them, and they were deprived of Jagir. His Progeny is settled at Paragana Krohen and Bangil and are living a simple life of Zamindars. One of their branches came to Srinagar, whose elder was Badur-u-deen Hatmal. His son Khair-u-deen after his studies achieved great respect. He became Advocate of state. Khair-u-deen has only one son, Ali-u-deen. Though he received no education, but due to association with scholars, he was an expert in the art of Naqashi. Initially he was interested in business. He was owner of Shawl and Pashmina factory. For some time, he was working in carpet factories of Amritsar and Batala as an employee. Despite of this engagement, he was a strict religious man.

He was so much painful by sudden death of his wife and child, that leaving his country arrived at Amritsar. Here he married in Khawja Ghulam Mohi-u-deen Navchoki Sali's home and from this marriage he has Amir-u-deen the elder brother of Dr. Sofi. His marriage was with the Khawja Nasir-u-deen's wife's sister. Khawja Nasr-u-deen was nephew of Amritsar's famous Rais Khan Bhadur Khan Mohammad Shah Dedameri. He has no issue from this marriage. The fourth wife gave birth to Sofi Shaib. Sofi Shaib's

mother was daughter of Jamal Bhat son of Karam Bhat and Karam Bhat was among the Pashmina traders of Haji Karamdad Khan, Sobedar Kashmiri's darbar.

Ali Deens elder son Amir-u-seen was engaged in his father's business. In 1910 AD, exhibition at Allahabad, his stall was centre of attraction for people. Indians and Europeans were visiting his stall and purchasing different types of Pashmina and other articles. Sir John Hevat, who was Lieutenant Governor of U.P at that time, became so happy, that he deputed him to crystal palace Exhibition on government expenditure, where his exhibited articles were famous. His son, Akbar Amin Amir-u-deen; B.A; Hons (Arabic) Punjab, M.A (Arabic), Bombay and M.A (Economics) Bombay is holding an important post in information department (Information Bureau) of Bombay province. Amin has three more brothers, Yaseen Amir-u-deen, Hafiz Amir-u-deen, B.A (Punjab) and Yousuf Amir-u-deen B.Sc, Hons (Punjab).

Ghulam Mohi-u-deen, second son of late Ali-u-deen Khan who now-a-days is known as Alhaj Dr. Ghulam Mohi-u-deen Sofi, M.A; D. Litt, Dr. Sofi was born on 30th June 1886 AD at Amritsar. He passed entrance examination in 1905 AD from M.A. School. In the same school, Dr. Saif-u-deen Kichloo, famous politician and Allama Inayatullah Khan Mashreki, founder Khaksar Movement, were his seniors.

Dr. Sofi was interested in studying life history of Sofi's from early stage of his life and was follower of their teachings and for this reason, he became famous as Sofi due to recitation of Darood and Wazaif. Due to death of his father at Amritsar, he could not pursue his studies in college. Therefore, in his young age he was working in English Newspapers of Amritsar, Kanpur and Lahore. At last, he was working as Proof Reader and Librarian at "Observer" office, which was famous English newspaper of Lahore.

In 1908 AD, Sofi Shaib married in the home of Khawja Ghulam Mohi-ud-deen, Amritsari Pashmina Merchant of Gaya city, Bihar. Khawja Jalal-u-deen B.A Calcutta, LL.B (Patna) Lawyer and vice President Municipality, was his brother in law, and Khawja Jalal-u-deen is sisters son of Amritsar's Congress leader, Khawja Abdul

Rehman Gazi, B.A; LL.B, vice- President, provincial congress Committee Punjab. Khawja Gias-u-deen Pashmina trader and Khawja Ghulam Ahmad B.A; LL.B, is his nephew. Begum Sofi's name by his parents was Shah Begum which his mother- in- law changed to Shafi Begum. Begum Sofi besides, providing higher education to her children, was taking active part in women's education. She organized women sessions at Amravati, Malkapore, Aakote, Akola, Aawat Mahal and Jabalpore etc. her hobbies are worship Telwat and Newspaper reading. She is remarkable for her hospitality and sociable nature.

There is a place named Bisna, in District Roypore in Central Provinces, where a substantial population of Kashmir's are settled among which Khawja Ghulam Nabi Wani, is Revenue collector and tax payer of many villages. He has been the Assistant of undersigned for "Kashmiri" Newspaper and Kashmiri Conference Lahore. He is nephew of his wife. One of his relatives, Mr. Yaseen left for London in 1940 AD and after qualifying as Barrister, resided there. He opened "Shafi India Restaurant" for his younger brother, Mohammad Shafi, where Indian Rajas, Maharajas, Nawabs and other respectable visitors were enjoying Indian dishes. Mr. Yaseen married there, and had two girls, who are studying here. He died at his young age there. He is buried in Vokings Islamic graveyard. Famous Ahrar Leader, Sheikh Hussain-u-deen B.A; Late Yaseen and Sheikh Mohammad Shafi of "Kashmir House" Amritsar's real cousin.

One of Amir-u-deen Sofi's nephew Dr. Mohammad Ahsan M.A (Arabic/Persian) P.hd, is professor in Government College Lahore. There are traders, Zamindars, Lawyers and Scholars in his home. "Aeen Khana Tamam Aftab Ust", fits for his home.

After his marriage, Dr. Sofi was appointed on monthly salary of forty rupees in Government High School, Amravati. But due to his intelligence and competence, passed B.A in 1916 AD; L.T. in 1918 AD and M.A in 1920 AD from Allahabad University during his service career. In 1935 AD, he received the degree of Doctor of Literature from Salaboon i.e university of Paris. In 1937 AD, during his long tour of Islamic countries, Europe and America, he spent some

months in post doctoral department of world famous alma matter i.e Teachers College, Colombia university, Newyork, U.S.A.

He is interested in tour and travel. He visited all states of India besides Burma and Ceylon. In 1926 AD he left for Hajj Pilgrimage. In the same year, Sultan-ibn-Sood, organized the first Motamir Islamia Conference and he alongwith Nawab Sadr Yar Jung, Molvi Habib-u-Rehman Khan Sherwani, Sadr-al-Sadoor, Haiderabad Deccan, participated in this conference. This Hajj was memorable, because all Indian Scholars and dignitaries were on board in Akbar named famous ship. Sofi Shaib was their co-passenger in their ship.

In 1934 AD, he traveled to Europe and toured Egypt, Palestine, Italy, Switzarland, France, Belgium, Germany and England. In 1936 AD, again in order to travel through the world, he visited Afghanistan, Iran, Iraq, Syria, Lebanon, Turkey, Greece, Algeria, Lizban, United districts, Japan, Hongkong, China, Manila, Phillipine, Singapore and Penyang (Malaya). During travel, he was not only interested in tour but to interact with scholars and organizations to achieve knowledge.

He visited so many countries of world, but he as per the slogan, "Hull man mazeed", used to say:-

‘ Bohut hai dekhna baqe abee Sofi nay kya dekha’

During his travel to Eastern countries, he visited Aloyaan dome at Hamdan, which till date is Keepsake of Hazrat Amir-e-Kaber Syed Ali Hamdani^{RA}. Here Hazrat Amir^{RA}, his ancestors and companions were engrossed in mystic seclusion. Jamia Hamdan is also associated with elders of Hazrat. The old bazaars (markets) of Hamdan resemble old bazaars of Srinagar, also found a centre of trade and industry by Sofi Shaib.

He is great writer of English language. The book about Kashmir History and Islamic culture, named "Kashmir" documented by him is his best memorial. "Alminhaj", which has been recorded about evolution of Islamic madrassas has been published. The third book "Sugra" which is about education and status of Indian Muslim women is under publication.

He retired from his services in 1940 AD after 32 years of service in the grade of rupees eight hundred, with about rupees two hundred as allowance. During this period he rose from an ordinary teacher and worked in High School. He was president of training School. He was first Registrar of Delhi university from 1922-1926 AD and he had great contribution in the initial development of this university, but despite of his services in all departments of education and Educationist he was already treating himself as a student. He was interested in women's education, health and empowerment and he was sure, that as compared to other countries the main reason for backwardness of India was carelessness of women folk.

Sofi Shaib had passed M.A, but had no meeting with Late Sir Mohammad Iqbal. During his tenure as Registrar, Delhi University, he had a chance to meet Sir Mohammad Iqbal and their association became cemented day by day. When Sir Mohammad Iqbal was awarded Knighthood and came to Delhi for receiving certificates from Viceroy, Dr. Sofi arranged a party in his honor, in which Mirza Ajaz Hussain advocate, Nawab Sir Zulfikar Ali Khan, Sardar Omrov Singh Majathia elder brother of Sir Sunder Singh Majathia, Khawaja Sajjad Hussain ibn Moulana Hali, Molvi Bashir-u-deen ibn Molvi Nazir Ahmad, Nawab Siraj-ul-deen Ahmad Khan, Sayal Delhvi, son-in-law of Hazrat Daag, besides some English professors and several writers participated. This party continued till late night in which educational matters and Poetic affairs were on the carpet.

Dr. Sofi has three sons and one daughter. The elder son Ahmad Mohi-u-deen Sofi was born on Nov. 21, 1913 AD. After passing B.A from Lucknow University, he joined Mumbai Government Degree College Lahore for M.A in politics. Then he joined college for LL.B and is now lieutenant in Army. The second son, Mehmood Mohi-u-deen was born on July 23, 1916 AD. He qualified B.A. from Punjab University and is now preparing for M.A. in Sociology, History and Political Science. Dr. Shaib's daughter, Mymoon Sofi was born on 31st August 1918 AD. After her education up to Junior Cambridge. She passed B.A and B.T from Govt. Woman's College Lahore and is now studying in Mumbai University with her brother Mehmood Mohi-u-deen, the subjects of

Philosophy and Sociology and is planning to prepare for Master's degree in Education. His third son, Masood Mohi-u-deen Sofi was born on 1st May 1921 AD and after studying at Jabalpore, Lahore and Dehradun is now employed in Marine Ship named "Dilawar".

His students are throughout Brar and Central Province. Though he is teacher of scores of competent and students, but he feels that he is yet thirsty in the ocean of knowledge. With so many degrees at his back, he at the age of 56 years treats himself as a student and prays his Almighty, to help him to study, education and Politics, so that he may serve his homeland for rest of his life and may be buried in one corner of Kashmir.

The great thing about him is that Sofi Shaib has great respect for his mother, Farzana Begum who is called Farz Dedi in Kashmir. He used to say, that whatever I achieved from Almighty was due to prayers of my mother, no due to my personal qualities. She is buried at Jabalpore.

For betterment of Kashmir in light of its history, it is correct that division between Kashmiris have always made them slaves of others often out of two parties, one has invited the government from outside. Therefore, till Kashmiris do not succeed in development (Tawheed, truth, Unity and Purity) and defence, they won't achieve freedom and if they achieve it, it will be short lived.

Kamli Dynasty

The great grandfather of this dynasty was Mir Mohammad Mukhtar's son, Mir Mohi-ud-deen Kamili, who was a famous saint. Mir Mohammad Mukhtar, was from fifth generation of Kashmiris famous scholar, Qazi Mir Mousa Saheed's son. Mir Mohammad Saleh. Qazi Mir Mousa Shaheed died during Youqub Shah Chak's era in 993 Hijra and Qazi Mir Saleh died during King Akbar's period in 1002 Hijra.

Mir Mohi-u-deen Mehdi is among the Caliphs of Mirza Akmal-u-deen Badaksham's famous Caliph Sheikh Abdul Wahab Noorie. Due to his association with his Patron, he became famous as

Mehdi and is famous by the same name till date. He was author of Sabah Atwar, Daware Shesh silsila, Dewan Gair Muratad, Meezan-al-mukadair and other books. Meezan-al-mukadair is in Arabic language and rest of books and Dewan which are store house of morals and Tasawuf are in Persian language. It is said that there are about 2000 different books in his library in which some part is unpublished. Besides Hadith, and Fiqa, there was big stock of Tasawuf, Morality, Mathematics and other books, which at present are in possession of his progeny and distributed among three shares.

He was born on 1145 Hijra and passed away at the age of 100 years in 1245. Due to name of his Patron and penname, he liked name Kamili for himself on the basis of Silsila Kamliya. Besides being Poet, he was a calligrapher of high standard. The undersigned observed his signed books. This virtue is followed by his progeny. This dynasty produced many calligraphers of repute. Mir Habibullah Kamili was his son, who besides Allama was a poet and Prose writer. For his whole life he was writing Quran and Hadith. The undersigned has seen one of his signed book, which is named Mirsaad-al-aebad. Bahrul-Fan, which on the pattern of Moulana Rome, was authored by Hazrat Mirza Akmul-u-deen Badakshi, with eighty thousand couplets, was written by him and is in his possession. He died in 1287 Hijra. "Shud Habibullah az Jahan Bajahan". This date is engraved on the name plate of his grave. He lies buried adjacent to his father Mir Mohi-u-deen Mehdi Kamili's grave. He had two sons, Mir Mohammad Mukhtar and Mir Abdul Majeed. The elder son Mir Mukhtar Kamili was master of writing in Khat-e-Pakeezah during his times. He spent his whole life in copying and calligraphy. His hand written Quran Majeed on plates is still in possession of Naqshbandi dynasty. He was liberal minded and true follower of Islam. He died at the age of forty five years.

He had only one son, Mir Ghulam Mohammad Mukhtar. He wrote a journal on Art and Science, and Calligraphy laws the dispersed parts of which are still there. He was follower of Mirza Beydil in poetry. He was intelligent in Mathematics, Geometry and Arithmetic. He was source of Salook wa Marefat. It is heard that he had published some journals in Arithmetic's. He had documented a

voluminous masnavi in Morality and Tasawuf. He died at the young age of 48 years in 1236 Hijra. He has three sons, Peer Shams-u-deen Hayrat Pandani, Mir Mohammad Amin and Mir Salam-u-deen. Peer Shams-u-deen was born in 1308 Hijra. He was an expert in Arabic and Persian. He was poet and a Calligrapher. At present, he is rated as great poet among Persian Poets. He is very calm, cool, hermit well acquainted with knowledge. He authored a book named "Fisha Hayrat", in six volumes. This book must be regarded as 14th century Dairy which includes Morals, Tasawuf, Poetry and day to day affairs. He has also written two masnavis one Neyrang Hayrat and second Kanoon-al-Sehat.

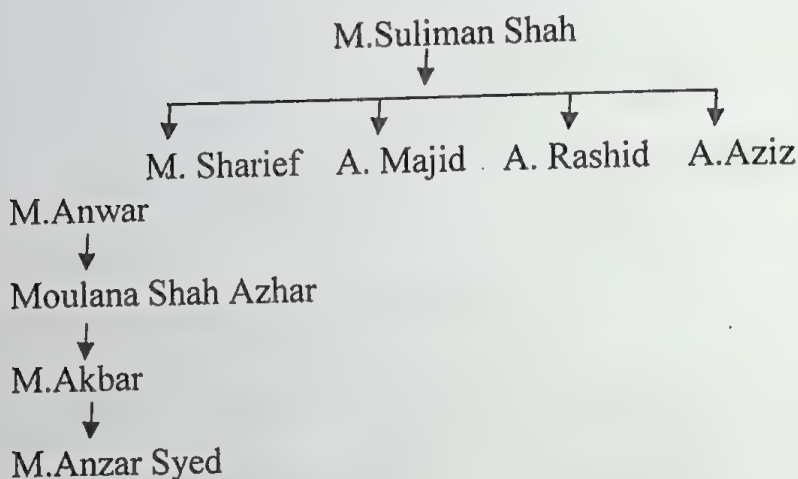
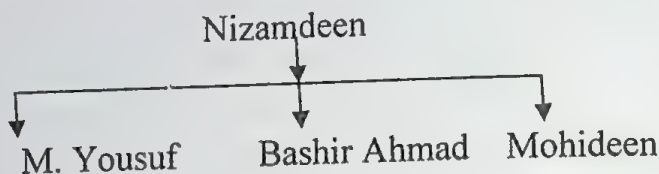
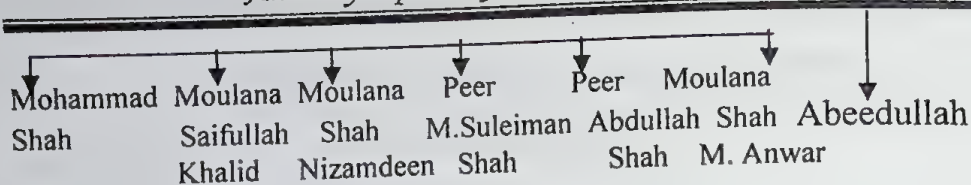
He is in know of music also. He in addition to National Songs wrote a tale, named "Ranazeba" which has been reprinted. His Persian Dewan is also available. He has also recorded Shahnama Budshai on the name of Sultan Zain-ul-abdeen Budshah, which has been studied by the undersigned. But due to wavering nature, some of his publications are incomplete and in pell mell. He has two sons, Rashid Ahmad aged 18 years, is student of Partap College Srinagar and Jaleel Ahmad, aged 9 years is student of 7th class.

Mr. Habibullah Kamili who is Head Clerk in the office of Prime Minister of Jammu & Kashmir, is one of the competent Youngman of Kamili dynasty.

Dynasty of Masoodia Anwaria Genealogical order

of Hazrat Sheikh Masood Narveri and Hafiz-ul-Hadith,
Moulana Mohammad Anwar Shah Kashmiri Devbandi.





In Kashmir, Sheikh Masood Narvari has been a great saint. He was great Caliph of Hazrat Sheikh-ul-Mashayak Mir Syed Ahmad Kirmani. The particulars of both these saints are recorded in Kashmir histories. In some books there is record of their relics as well. The Progeny of Sheikh Masood, which is settled throughout Srinagar, Lolab, Bijbehara, Tergapora, Muzzafarabad, Lahore and Poonch, is full of controversies as regards Pedigree and the sorry state of affairs is that the old writers have not paid any attention towards it.

The result of this misunderstanding, that some call them as Syed, some Qureshi and some Neophyte. During present age, there has been a great saint, Sheikh-ul-Hadith, Moulana Mohammad Anwar Shah Kashmiri Devbandi from Sheikh Masoods Progeny, who was Head of India's Darul-uloom Arabia Islamia Devband and Dabail. He in his some publications has recorded his geneology up to Sheikh al

Masood Narvari Kashmiri and said that his elders have migrated from Baghdad to Multan, Multan to Lahore and from Lahore to Kashmir. He did not recorded word Syed with any of his elders. However, the branch of Lahore which writes Syed, has recorded Sheikh Masood Narvari's son Sheikh Abdullah as Syed Abdullah. As is clear from geneology, Sheikh Abdullah had three sons, Baba Ali, Baba Raza and Baba Youqub. Moulana Anwar Shah Sheikh-ul-Hadith belonged to Baba Ali's Progeny who never wrote Syed with his name nor liked to be called Syed, not that he does not belong to Progeny of Hazrat Ali. But Baba Youqub brother of Baba Ali's sons openly declare themselves at Syed Hasni-al-Hussani.

In this regard, I drafted a letter to Moulana Mohammad Anwar Shah, Sheikh-ul-Hadith's father Peer Mohammad Mozam Shah and late Moulana's brother, Peer Mohammad Sulaiman Shah on Dec. 8th 1934 AD, the reply of which I received on Dec. 24th . Many events came to fore by this dispatch, therefore to record it seems appropriate.

The Peerzad's of Kashmir have four sects. The first Syeds which are famous by different titles and common names. The second sect is Peerzadgan Kirmania, which belong to Sheikh Masood Narvari's Progeny. Since he was associated with Syed Ahmad Kirmani and was his special Caliph, therefore, his sons are called Kirmani's. The third sect is Makhdoomi. This sect is associated with Progeny of Baba Ali Raina, brother of Hazrat Sultan-Arifeen Sheikh Hamza Makhdoomi ^(RA). The fourth sect is Rabia Khatai and its origin is not known, Perhaps, their ancestors have migrated from city of Khata.

The word Baba is not associated with any particular caste. It is a mark of respect and reverence, which is used for every noble, kind and an elderly person. But in Kashmir, besides old men generous people are also called Baba but the word Baba, which in Kashmir stands for father, has its origin from Baba. Khawja Aziz Joo Kukroo of Baramulla, who was Rais-al-Rousa, due to his open Langar (Kitchen) was called Garah Baba. At present, the Baba tribe people have different castes and sub-castes in Kashmir.

Kirmani Peerzad's i.e Sheikh Masood's Progeny is related to Sadaat tribe. One wife of Sheikh Masood belonged to Syed dynasty.

Besides Sheikh-ul-Hadith, Moulana Anwar Shah was married in a Syed family of Gungwa, district Sahranpore. The Makhdoomi Peerzad's are also related to Kirmani Peerzads, but they hardly marry their daughters with Kirmanis. However, they marry their sons among Kirmanis. Nothing has been heard about marriage of Khatai sect Peerzads with Kirmani Peerzads.

Now the question is whether Kirmani Peerzads i.e Progeny of Sheikh Masood are Syeds or not? As a fact, when people from Punjab and other areas of Hindustan, discussed about it, he neither liked it to call himself as Syed nor allowed anybody to call him by the same word. He in his publications does not associate his genealogical order with Sadaats, but was angry with such people who liked to call themselves as Syeds.

However, the Progeny of Sheikh Masood, whenever they are are not Syeds. The reason is that Sheikh Masood is from Progeny of Imam Abu Hanifa ^{RA}, as per pedigree of father which has been authenticated by his elder son Hazrat Shah Shaib and a copy of same is dispatched for reference. The way Hazrat Shah Shaib was past master in historical facts and traditions; it was recognized throughout Arab and Ajam. Therefore, this genealogy has been authenticated properly. The opinion of father is also same, that descendance of Narvari Peers from Prophet Mohammad ^{SAW} is totally wrong. Hazrat Shah Shaib's biography by Moulana Mohammad Yousuf, Teacher, Jamia Dahbail in Arabic language, "Nuzhata-al-abr Badee Sheikh-ul-Anwar", a voluminous book, has followed the same style which Hazrat has recorded in his publications.

Hazrat Kibla Sheikh-ul-Hadith was famous as "Shah Shaib". But is not necessary in Kashmir that word Shah may be attached with Syed. Some Babas and other people in Kashmir are also called Shah, who are not Syeds in origin but in Hindustan, the word Shah is written with Sadaats, therefore his students (except Kashmiri's) thought him to be Syed and on that basis his son, Moulana Azhar Shah who is residing at Deoband and is unaware about Kashmiri traditions in his publications and writings is recording himself as Syed although his father Hazrat Shah Shaib and his great grandfather, Moulana Late Peer Mohammad Mouzam, and his four uncles, who are alive at

present, never claimed to be Syeds and due to this misunderstanding, the author of Tarikh Nigaristan Kashmir who is student of Late Hazrat Shah Shaib, has recorded Syed with names of Moulana Anwar Shah, his father Peer Mohammad Mozam and their great grandfather, Sheikh Masood.

Sheikh Masood, was alive till 958 Hijra, during reign of Sultan Hassan Shah (880-892 Hijra). Sultan Mohammad Shah and Sultan Fateh Shah's civil wars and Sultan Nazuk Shah's era, who was during Mirza Haider Kashgiris time the nominal king of Kashmir and due to their settlement at Mohalla Narvara were called Narvari. Mir Shams Iraqi who came to Kashmir during last days of Sultan Hassan Shah, stayed here for some time and was devotee of Baba Ismail outwardly, but was spreading Shiasim Clandestinely. He was very famous. He was going to visit him at Zadibal, that a man enroute brought him back by saying, what is there? Come, you will meet Mir Syed Ahmad Kirmani, who is residing at Bulbul Lankar. Therefore he returned back and attended Syed Ahmad Kirmani's services.

Mir Syed Ahmad Kirmani's elder brother was Syed Mohammad Kirmani. He visited different cities of Hindustan while migrating from his country Kirman to Kashmir. Sheikh Masood himself was a scholar. By associating himself with Syed Ahmad Kirmani as devotee, he became his favorite and attained such a status, that one night he had a dream that Prophet Mohammad ^{SAW} is seated inside a boat and followers of Suhrwardiya faith were drawing the boat with a rope around their necks, and he himself had rope around his neck. He narrated this event to Hazrat Syed who congratulated him and later on he distributed his whole property in the name of God.

After death of Hazrat Syed Ahmad Kirmani, Sultan Nazuk Shah constructed a Khankah in his name and fixed three Kherwars of Paddy for subsistence of Khudams and Darvaishs. Since he was special Caliph of Hazrat Kirmani, therefore, he received all relics of his Patron and he was appointed as the Custodian and Manager of Khankah.

Sheikh Masood Narvari was gifted with religious knowledge. He was also a rich man. As a fact, the Progeny of Hazrat Imam Abu Hanifa is gifted with knowledge from generation to generation, but in

Kashmir branch, the importance which Sheikh Masood and in his tenth generation Moulana Shah Mohammad Anwar achieved in Hindustan, Arab and Egypt, that is unparalleled.

Moulana Mohammad Anwar was born on 27th Shawal 1292 Hijra, at village Vernoo Lolab Kashmir. Up to six years of age, he studied Quran and some Persian Journals under his father. Then he studied Persian and Arabic education from Molvi Abdul Jabar and Molvi Ghulam Mohammad, who were famous scholars of Kamraj area. From 1305-1307 Hijra, he was in association with different scholars and saints of district Hazara. In 1308 Hijra he sought admission in India's great religious Darul-uloom Deoband, at the age of 16-17 years. Sheikh-ul-Hind, Mehmood-ul-Hassan was his teacher and he was respecting him due to his intelligence and competence. In 1322 Hijra, he left for Hajj Pilgrimage. During this Journey he met scholars from Tunis Basra, Egypt and other places. Every one of them awarded him certificates of being a scholar of eminence. In the certificates his name was recorded as "Alfazil al Sheikh Mohammad Anwar ibn al Molvi Mouzam Shah al Kashmiri".

He was so much engrossed in teaching-learning, study of Books and writing that he never thought of marriage. In 1336 Hijra, when he was 44 years of age, he married in a Syed family of Gangora on the insistence of Hazrat Sheikh-ul-Hind and Moulana Habib-u-Rehamn Deobandi.

He became teacher of that Darul-uloom where from he received his education and till he was not married, he was teaching without any salary. After marriage he agreed to receive less amount of money as salary. Though from Haiderabad Deccan and other places, he was invited for teaching with an offer of hundreds of rupees, but he refused to leave Deoband and did not agree to go anywhere. In 1341 Hijra, 1923 AD, when he visited Kashmir to meet his father and younger brother for third or fourth time, he was benefiting people by his preaching's about Islam at Srinagar, Baramulla, Sopore and Lolab.

He was holding command in Politics, History, Philosophy, Hadith, Tafseer Fiqa, Grammer and other branches of education. First of all his biography was published in Newspaper Kashmiri Lahore, on 21st April, 1926 AD in Kashmir Conference Number. Then in

Musheer Kashmir and after his death, first of all one scholar of Jamia Dahbail Professor Moulana Mohammad Yousuf recorded his biography in Arabic. The Almighty Allah has gifted him with religious knowledge besides Poetic inspiration. His ancestor Hazrat Sheikh Masood was associated with his Patron, Hazrat Mir Syed Ahmad Kirmani and on this basis were called Kirmani Peerzada.

Before one year of his death, he went to Haiderabad Deccan on the invitation of some Haiderabadi personalities and for twenty days was delivering lectures about Bukhari Sharief. Therefore, rich people and noble's of Haiderabad requested him to visit Nizam Haiderabad, but "Tarak duniya Cheest aay mardey fakir.

Aa Tamah booden zee Sultan wa amir".

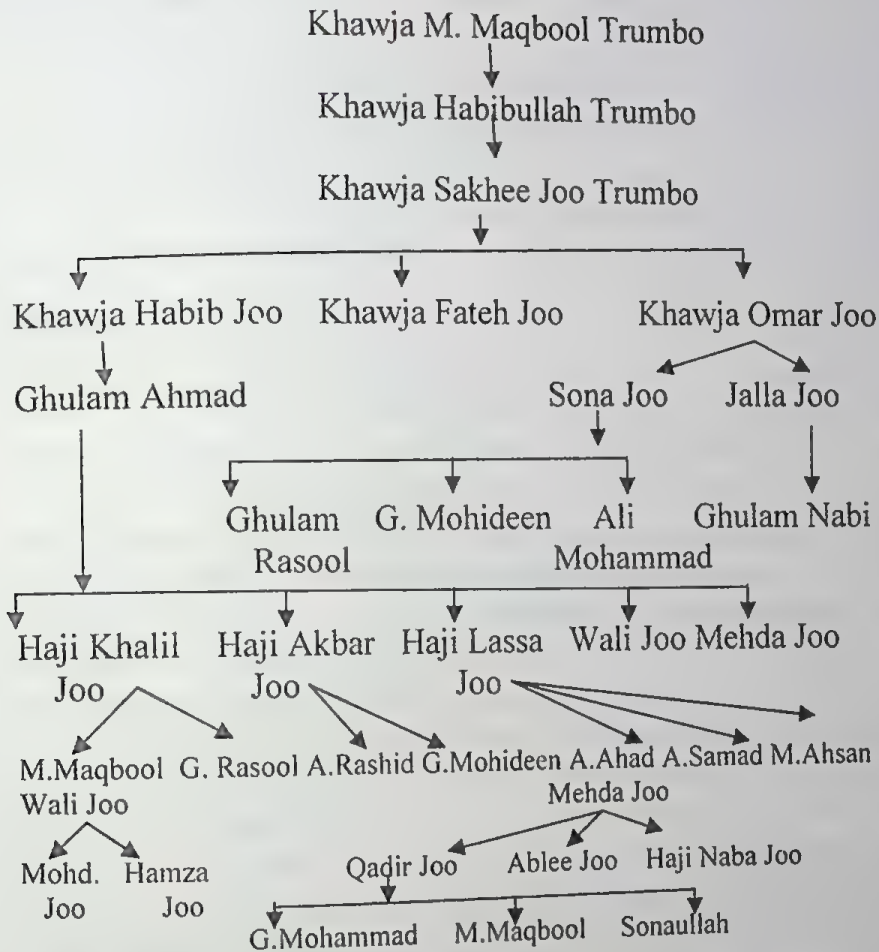
Therefore, big Nawabs, officers and noble's visited him. Before one month of his death, he visited Lahore and Amritsar . Arriving Deoband, he fell ill and after few days he left for his heavenly abode on 3rd Safar 1352 Hijra, on Tuesday. At that time, he was sixty years four months and three days old. On his death all scholars of India were very sad. Many condolence speeches were made and innumerable masnavis were recorded and at Dahbail and Baroda state where he opened a new Darul-uloom, due to his differences with Nazims of Darul-uloom and Deoband was all deserted. His respected father, Peer Mohammad Mouzam Shah was alive at that time. He was so pained by death of his son, is beyond explanation and after some time he also passed away at the age of 100 years in his homeland Kashmir. His four sons, as per genealogical order are alive by the grace of Almighty. Among them , the youngest Molvi Shah Mohammad Saif-ullah under Moulana Sheikh ul Hadith, Mohammad Anwar Shah's guidance completed his studies at Deoband.

Peer Mohammad Sulaiman Shah is an employee in Education department of state of Jammu and Kashmir. He was a poet also. His middle son, Abdul Rashid is studying at Lahore. He had written a poem Rashid Nama, in the name of his son.

Mian

The Dogra Rajputs of Jammu state, since long were called Mian's even Maharaja Ranbir Singh and after him Maharaja Pratap Singh and his successor, the present Maharaja of J & K. His highness Maharaja Hari Singh Bhadur as prince, was called Mian. In addition to it, this word is common among Muslims also. Poonch Wazir Mian Nizam-u-deen was called Miyan, but in his family this word is attached with name of every family member. The Syeds of Regoha (Chenoot Jung) are all called Mians. Among Mian family of Bagh Banpora (Lahore) Mian Shaideen Mian Sir Mohammad Shafi etc. has been a famous man. Among Rajputs, this word is a mark of respect i.e Khan Bahudar Mian Altaf Hussain Mian Sir Fazl Hussain etc. In villages, the caretakers of Mosques are called Mian. In reality, this word is a mark of respect and reverence.

Trumboo Dynasty



The members of Trumbo family are at Sopore. About this word, it has been recorded in volume 1st, that Trumbo or Trumb is name of a fruit which is found in Gurez area. People who were traders of this fruit, became famous as Trumbo. One more tradition which is more reliable that during Moughal period, when there was severe famine in Kashmir, one of a rich and elderly man brought Trumba from Gurez to support famine sufferers. Since it was a new fruit in Kashmir, therefore, as per tradition they were famous as Trumboos.

But what is original caste of Sopore and Trumboo families is still under cloud. In Punjab and frontier, lakhs of Kashmiris are settled and no one among them belongs to Trumboo dynasty. In Kashmir, where at least, 20 lakh Muslims are settled, only there are only few families of Trumboo's in Srinagar and North Kashmir. But it will be appropriate to say, that there may be 2-4 families in Srinagar and in Sopore, there is only family of Trumboo's Khawja Mehda Joo's Progeny are settled at village Mangam, adjacent to Gulmarg and in village Shanoo (Langate) there are also one to two families of Trumboo's.

Among Trumboo dynasty of Srinagar, during rule of Jehangir, there has been a famous rich businessman, Sabir Trumboo by name, besides, Kashmir he is owner of one Manison at Agra. In Trumboo dynasty Sheikh Neymatullah Trumboo has been a religious saint, whose mazar (grave) is in the compound of Hazrat Sheikh Youqub Sarfi. In addition, Khawja Khalil Trumboo had been a courageous and a brave man who hardly cared about any officer of the time during preaching's about Islam. He died on 25th Jameed-u-Sani 1212 Hijra.

Besides during beginning of 14th century, Mohammad Maqbool Wani was very famous due to his business enterprise. Among his fifth generation, the sons of Fateh Joo Trumboo extended their business outside Kashmir. At present, they are doing business with all trading centers of India and in Kashmir besides Sopore they own trading houses at Gulmarg and Pattan. Fateh Joo three sons as per Pedigree, have performed Hajj Pilgrimage. In 998 Hijra, these brothers laid foundation for a spacious and splendid mansion on the bank of river at Sopore in memory of their father and named it Fateh Manzil. It is evident from study of Tarikh Kashmir, that Trumboo dynasty's elder traders were also noble and pious. Adjacent to Sopore is a village, Aadipora by name, where Trumboo dynasty of Sopore is in possession of big land area.

Raina Vishen Dynasty

The original sub-caste of this dynasty is Raina, which is a respectable tribe of Kashmiri Pandits. Much has been debated about Raja Nek, Razdan and Raina in Twarikh Aqwam Kashmir volume I. some Muslim families of Kashmir, Muslims are also called Raina's, but their genealogy relates with Ramchender Raina and his son Rawn Chender Raina, who during Raja Sehdev, Governor of Kashmir, was working on the posts of Prime Minister and chief Commander. Ravan Chender, whose sister, Raina Kota was ruler of Kashmir, embraced Islam during Muslim period.

In short, the Vishen dynasty of Kashmir as per their sub-caste are Raina's, is not associated with Ram Chender Raina but the race of Razdans, were famous as Raja Nek during ancient Hindu period. How this dynasty became famous as Vishen? It is said, that during Afghan government one old man Pandit Ganga Bishen, Raina was very influential in Afghan Province of Kashmir, but was special among Advisors. He was gradually appointed as "Special Wazir" who in those days was called Private Secretary and was awarded with the title of "Lala"

After the title Pandit Ganga Bishen Raina was called Lala Ganga Bishen Raina. This title gradually became their common name and for three generations, they were called Lalas. But when there was abundance of foreign Lalas in Kashmir, there was no significance for this name, he gradually rejected word Lala from his name and Pandit Bishen's Progeny were again famous as Pandits. But on this occasion, there was a new creation that every member of this dynasty attached "Bishen" with his name, as a keepsake of their great grandfather. The word Bishen after some time changed into Bishen and usually "B" changed with word "W" (i.e from Baramulla, it is Varmul, Baisee Jee as Viyas Jee and from Balaik, it is Walaik.

Among Pandit Ganga Bishen's fourth generation, Pandit Aeshar Joo Vishen and Pandit Raj Kak Vishen have been famous

persons of this dynasty. Pandit Aeshar Joo was Head Clerk in Governor's office. At present, this post is called superintendent. He was very noble and courteous official Pandit Raj Kak Vishen who was brother of Pandit Aeshar Joo Vishen, was working as Superintendent of Department of Dharm Arth of J&K state. He died at Jammu and was laid to rest there.

In the same dynasty, Pandit Sudershan Joo Vishen who was very famous in education department was a sportsman of repute. He was very brave, smart and competent. He was first Kashmiri and perhaps first Kashmiri Pandit who crossed the long and wide Wular Lake. He was famous teacher of Mission School. Roy Bhadur Pandit Ram Chend Kak who at present is Minister in waiting in state and Prof. Pandit and some other people are his students. Pandit Sri Dhar Joo Vishen, employee of Imperial Telegraph office and Pandit Govind Joo Vishen son of Pandit Sansar Chend Vishen, employee of department of Dharma Arth, are sons of this dynasty.

Late Pandit Aeshar Joo Vishen has two sons, Pandit Gopi Nath Vishen B.A; S.A.V. Pnadit Keshar Nath Vishen B.A, B.T. Pandit Gopi Nath Vishen was born on 21st October 1895 AD, and with these calculations he is 47 years old. After his basic education, he passed B.A examination from S.P. College with flying colors. Then he left to Lahore for training and was pursuing training in central Training College. After completion of his training, he was appointed as Asst. District Inspector. Then he was appointed as Headmaster and Senior Teacher in Education department. He was famous for his strict discipline and methodology in teaching. Then he was appointed as Asst. Inspector of Schools in Hindwara Division. Besides, departmental worker's common people were also happy with him. He is serving in Pahad Division and Frontier Division satisfactorily.

He is regarded as the outstanding and popular Headmaster of High School Rainawari. After Headmaster of Rainawari, when he had a chance to work as Inspector of Schools Hindwara people received him with open arms. From some time he is working as Asst. Inspector

in Srinagar Division. His younger brother Pandit Keshan Nath Vishen B.A; B.T is Senior teacher in S.P. High School and is very popular due to his competence and character.

Pandit Gopi Nath Vishen's elder son Pandit Girdhari Lal Vishen is B.A Pass. He has been married in Pandit Jia LalKhusoo, Dir Forest officers home. His second son, Veda Lal Vishen is studying in B.A and other children are yet minors.

Pandit Gwasha Lal Koul

Pandit Vishena who was outstanding trader and business man of Srinagar, was popular among people due to his truthfulness, honesty and piousness at his young age. He had two sons, Pandit Sri Kanth Koul and Pandit Gwasha Lal Koul. Pandit Vishno who was still young, passed away. Now the only ray of hope for these two children was their widow mother, therefore the elder brother after passing Entrance was employed.

Pandit Gwasha Lal Koul was born on 27th Magh, 1953 Bikrmi i.e 1897 AD. He passed B.A examination in 1923 AD with the assistance of his brother and patronage of his mother. During his student days he was taking part in social works and it was predicted that this intelligent young man shall prefer independence and public service than slavery. As he was still studying his craze for history and Essay writing was of great importance among his classmates.

After completion of studies, the doors for employment were open for him. As was expected by his mercurial nature, his friends were of the view that he won't care for employment. He started writing articles in Delhi newspapers i.e United India Statesman, Rajasthan princely India, Hindustan times and among Lahore Newspapers i.e Sunday Times, Tribune, Civil Military Gazette and Beyad Rajputana's young Rajasthan for sake of his country service. Through these newspapers, not only in the state, outside state, he created a name. The Indian States Peoples Conference elected him as member of its Executive Committee . In 1903 AD, he was appointed as correspondent of Reporter and Associated Press. in 1927 AD, when Kashmir young Man's club was founded, therefore due to his popularity and public services was appointed as its President.

In 1923 AD, he passed his B.A examination. For his interest with history the next year i.e 1924 AD he documented a brief history of Kashmir in English language named "Short History of Kashmir", which has been reprinted thrice till date.

In 1931 AD the communal riots in Kashmir were at its peak. On one side was Muslim Conference which was fighting with both

Government and Hindus, on the other side, was Youvak Sabha, which satisfied with government, was antagonistic to Muslim Conference. During those days, when there were differences between the two races, he was also wounded and was hospitalized for some days. Youvak Sabha had an extra ordinary importance during those days. He was its vice President and when "Mustand" newspaper was published under Youvak Sabha, he was appointed as its first Editor.

In 1934 AD Pandit Kashp Bundoo and Pandit Gwasha Lal and other young Kashmiri Pandits in order to do away with unemployment started Roti Agitation (Bread Movement). In this context, under Article 10, his freedom of speech was gaged. During imprisonment, he in association with his young Dogra friend Pandit Baldev Prasad Sharma, published an English weekly, "Kashmir Times" by name. He was editor in chief of this newspaper till 1939 AD. In the same year, he distanced himself from this newspaper and published "Kashmir Cronicle" by name, which continues its publication under his control.

Dhar Dynasty of Trisal

The description about this famous dynasty has been recorded in Tawarikh Aqwaam Kashmir, Part I. This dynasty in origin is a branch of Dhar dynasty. There is a tradition among Kashmiri Pandits and Muslims to adopt sons, who are derived of their male issues. The ancestor of Dhar dynasty of Trisal branch has been Pandit Mansa Ram, who was adopted as son by Durga Pandit Dhar of Razdan dynasty of village Trisal, Tehsil Pulwama. The name of his son was Pandit Prab Joo or Prabakar. From here, the branch of this Dhar dynasty was called Terchal or Trisal. Pandit Praba Joo had two sons, but the Progeny of these two sons was great in number and several famous persons have created name among them.

Pandit Tara Chend Trisal was among the seventh generation of Pandit Prab Joo. He is among the most popular Rais of Kashmir. He is famous Revenue Agent of Kashmir due to his legal competence and experience of revenue department. He is at home in Persian, Arabic and Hindi. He is also familiar with Urdu and Arabic languages. He is poet of both Urdu and Persian languages.

He is in his sixties, but is quite healthy, which due to some natural disasters and untimely death of his young sons has not changed. His son, Kashi Nath Trisal was a poet in Urdu during his young age. Gopi Nath who is from Gobind Bhat Vadapori's family and real son of Vishna Bhat is adopted son of Kashi Nath. Pandit Chuni Lal who is son of Pandit Tara Chend Trisal's brother, Pandit Aftab Joo is Late Kashi Nath's younger brother and Pandit Tara Chend's son Prithi Nath's adopted son. Pandit Chuni Lal is very intelligent young man and has passed M.A; LL.B from Lucknow University and since 2- 2 ½ years is working as pleader in Srinagar.

Pandit Anand Koul Bamzai

Bamzai is a famous sect of Durrani Afghans, Noor-u-deen Khan, Bamzai 1762 AD, Buland Khan, Bamzai 1763 AD, Kazim Dad Khan Bamzai (1776 AD) and Azad Khan Bamzai (1783 AD) were famous Nazims of Kashmir. Pandit Anand Koul's great grandfather Pandit Babu Ram Koul was Dewan of any one of them and department of Palace was under his control. From that time his alias was Bamzai, which at present after passage of 200 years is common alias of their Progeny, otherwise in reality they belong to famous Koul dynasty.

Pandit Anand Koul was born in Srinagar on 21st Jeet 1823 Bikrmi. In his childhood he received Persian education like other Hindu Muslim boys and after some time the English Missionaries opened a school here, where English Education was also imparted. Therefore in 1881 AD, he studied English under the guidance of first Priest, Daksee and in 1884 AD under his successor priest Nolis, even he was appointed as teacher in the same school. Priest Nolis was a scholar. He documented three books. "Kashmiri Proverbs"; "Puzzles" and "Kashmiri Tales in English". During the same time, one more priest void Shaib when wanted to write Kashmiri Grammar in English language, that too was not published without Anand Koul's help.

In 1890 AD, certain events took place that despite of priest Noles Shaib's insistence, he resigned from Mission School. During that time, Raja Sir Amar Singh was president and Prime Minister of Council and appointed him as Wazir of his department due to outstanding competencies. He was 24 years old, that in 30 Sawan, 1947 Bikrmi, during Dr. A. Mitra's time was appointed as Secretary Srinagar Municipality, then Daroga Central Jail Srinagar and later on Superintendent of Health Department.

His treatment with prisoners was very good and was so popular among them due to his civilized behavior and when he was appointed as Superintendent of Medical Department, the prisoners as a mark of Protest, were on Hunger strike. At last, on the advice of Dr.

Mitra Shaib, that he is not far off from them, but has been appointed as Superintendent of the said department, where plans are proposed for welfare and betterment of prisoners, the prisoners ended their hunger strike

Dr. Mitra trusted his honesty and in official correspondence, has expressed about it many a times. Whenever Dr Mitra was proceeding on leave, he was put incharge of Medical department administration.

Up to 1895 AD the J&K department of permits was functioning on the basis of contract. Afterwards, this department was put under Government. But for its modern management, the Government obtained services of S.B. Hunter, from Darbar Hind, in Dec. 1900 AD and Pandit Anand Koul was put under sub-ordination of Hunter Shaib by the orders of Darbar. When excise and customs department was created, he was appointed Inspector customs and excise of Jammu, on the recommendations of Hunter Shaib. He was empowered with Judicial powers for deciding legal suits. In this context, he qualified the judicial examination of Wazir Wazarat. He was holding this post for six years with name and fame. Maharaja Pratap Singh awarded him a certificate of Merit on 21st Feb, 1903 AD in recognition of his commendable services. In the same way, Sir E-G-Kaloon and colonel T.C. Paris, encouraged him through their correspondence. In Jan 1904 AD, Endorsement No. 9, the council also recognized his commendable services. Besides, he was often and on receiving royal robe from Sarkar. On his promotion from Inspector, he served as Incharge Superintendent customs and excise for one year. The name of this post at present is Inspector General Excise and Customs.

In Magr 1967 Bikrmi, he became vice President of Municipality and on 10 Magr 1970 Bikrmi, he became president Kashmir Municipality. He besides, his official post was holding the post of Managing Director of Central Co-operative Bank Srinagar from 1973-1979 Bikrmi. He performed his services as president local bodies with competence. Besides, Ministers and Residents, Maharaja also recognized his services. He retired on 30th Jeet 1981 Bikrmi.

After his retirement, he was president of local Association and Headquarter Commissioner of Boys Scouts Association.

On 9th December, 1902 AD, he was accompanying Maharaja Pratap Singh on the occasion of coronation of Edward VII, the Emperor of India during Lord Curzon's period. Likewise when prince of wales (George V) visited Jammu on Dec. 9, 1905 AD, in whose memory the prince of wales, college was established at Jammu, he was also an invitee in the royal darbar. Then on March, 23, 1922 AD, when prince of wales (Present Duke of Windsor) arrived Jammu, he was also invited at that time and on his departure Maharaja awarded him robe. When present ruler of J&K, Maharaja Hari Singh's "Raj Tilak" ceremony was organized at Jammu, he was state guest for ten days and as per previous traditions, he was awarded royal robe also. During 1957 Bikrmifamine, on performing special services Maharaja Pratap Singh awarded royal robe and a certificate.

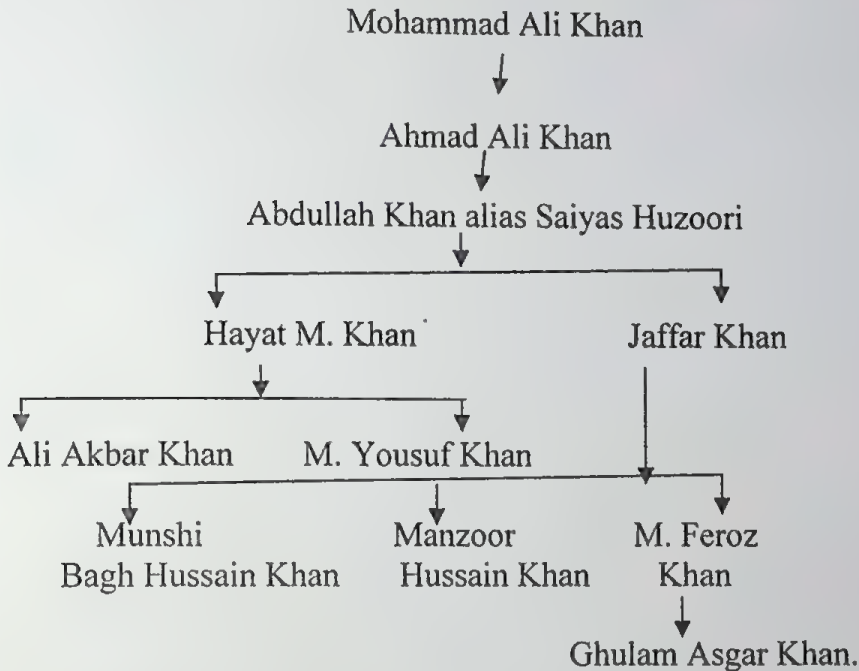
Pandit Prithvi Nath Koul, B.A (Hons), is his son. He is mart and a practical scout. He has received a Gold Medal from Darbar for scouting. On seeing the Medal, Lord Darwan, viceroy during his visit to Kashmir, shook hand with him warmly. But in Kashmir and outside Kashmir, in every corner of Hindustan, among literary circles, the fame which Pandit Anand Koul has achieved is not due to his dynasty influence or as President of Municipality or participation in darbar or receiving robes from darbar, but the recognition was that despite of official engagements, he was great writer of English and Persian. He was also writing poetry in Persian. He was competent in History. He published innumerable articles in English Journals about historical importance of his country. His publications include, Geography of Jammu and Kashmir; Kashmiri Pandit; Archeological Remininces and Moughal Gardens. Maharaja Pratap Singh recognized his literary and historical services Aeveral times and awarded robes. Due to his literary eminence and stature, the famous personality's i.e Swami Vivekanand, Ranbir Nath Tagore, Sir Tej Bhadur Saproo and Lady Tata were visiting him at his residence with great zeal.

I had also a chance to meet him during beginning of summer in 1939 AD. He was very weak, ill and with shaking palsy hands. He received me warmly and said, "on seeing your publications, I was

eager to meet you. You are collecting information with so much hard work and then record it and the way you are serving your country in literary and historical domains, deserve encouragement”.

Alas, this great personality of Kashmir, after prolonged illness died on 27 Haar, 1989 Bikrmi i.e 11th July 1941 at the age of 75 years. Such literary persons are hardly born.

Salharia Rajputs



Some description of Salharia race has been recorded in *Tarikh Aqwan Poonch* Volume I. Now, the description of one of its reputed branch is described. Mohammad Ali Khan's ancestors were Salharia Rajputs. His father and uncle had embraced Islam. Both were brave, courageous and handsome. They were owners of big land holdings in village Daigdar Tehsil Havelli. When Raja Gulab Singh along with his son, Udham Singh arrived Poonch in order to silence disturbances, both of them were serving in Army. After death of his father, Mohammad Ali Khan was an employee in Army, but he died during Prime of his youth. At that time, his son, Ahmad Ali Khan was a child, but was like his father. When he was young he was also employed in Army. He extended his property and created name in his area. He also purchased land in Tehsil Havelli and Tehsil Mendhr of Poonch. Alas! Ahmad Ali Khan like his father passed away in his young age. His son was Abdullah Khan, who was only six months old at the time of his father's death. Since there was no Guardian or

Patron for him, therefore, Abdullah Khan's mother married one Syed named Ali Shah. Syed Ali Shah was a hedonist. He along with Abdullah Khan and his mother left for Kashmir and after some time both husband and wife passed away there. At that time Abdullah Khan was a minor. But due to saintly association with Ali Shah, he also became a saint. He returned back from Kashmir and stayed at village Duwarandi Tehsil Havelli adjacent to Saiyeen Sandal Shaib, where he married a Minhas Rajput, on the advice of Saiyeen Sandal. He too was a hedonist and in his young age was famous as Sayeen Huzeeri. From there, he shifted to village Tarad Tehsil Sidhanti along with his wife. There he purchased a piece of land. He died in 1969 Bikrmi. He had two sons. Both were capable and competent. Their sons received good education, especially Mohammad Feroz Khan, who is elder son of Jaffar Khan is a good English knowing clerk. He was recruited in Platoon 1/7 Rajput Regiment on March 15, 1924 AD and after some time was promoted as Las Naik. But due to his domestic compulsions he as Reserve, came to his homeland. In 1934 AD he was recruited in police and was posted at Lahore in District Montgomri. In 1938 AD, he also came back from here. In 1940 AD, he was again recruited in Army and at present, he is posted at Assam and is serving as Hawaldar Major. He can also read and write. His two brothers, Manzoor Hussain Khan and Munshi Bagh Hissain Khan are also literates. Manzoor Hussain Khan is an employee. Munshi Bagh Hussain Khan is engaged in Domestic affairs and zamindari. All the three brothers, got transferred the property of their grandfather in their names, in revenue records, which speaks about their intelligence. All of them are settled at village Tarad, Tehsil Sidhantee. Their relations are with Pathan, Sugrahal, Kathwal, Minhas, Rajput, Sidhan, Chogta Moughal Bamba, Aawan and Sheikh races. Mohammad Feroz Khan is regarded as wise and credible man throughout his community.

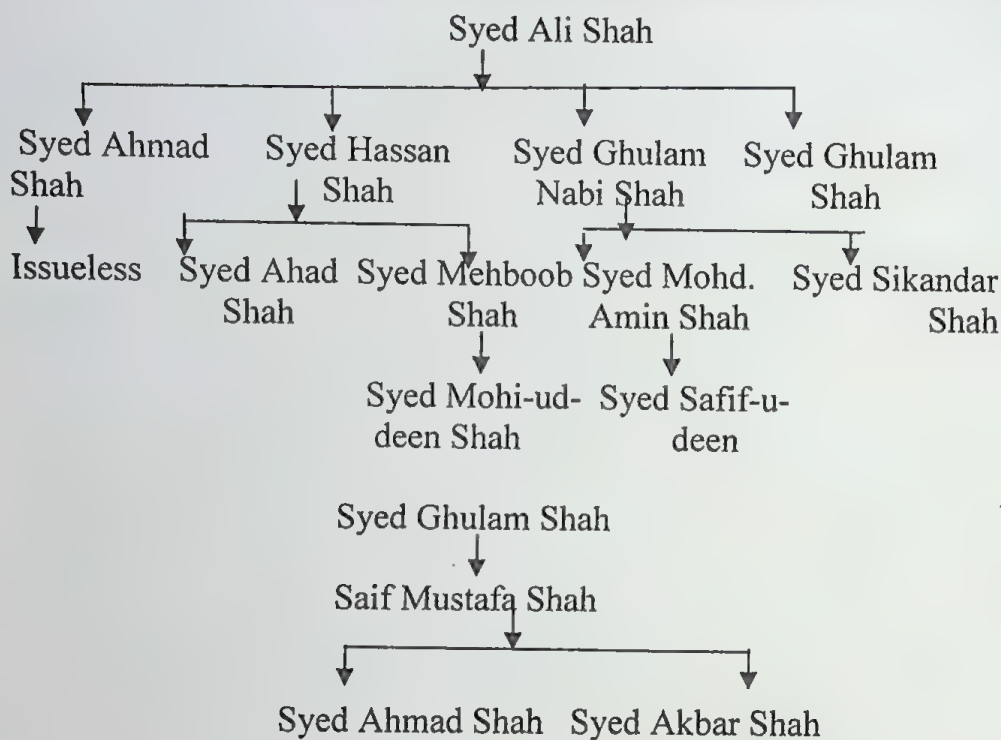
His uncle Hayat Mohammad Khan, also served British Army (Platoon 51 Sikh) for 11 years and after being Naik was discharged but due to his absence, the domestic affairs could not be managed in a better way. Hayat Mohammad Khan purchased enough land at village Sehr. Among his two sons, Mohammad Yousuf Khan is engaged in Business and Ali Akbar Khan, since eight years is serving British

Army. Both brothers are settled at Sehri Kakota and are literate and wise.

Mohammad Ali Khan's uncle Darbari Khan's sons are settled at village Khawja Wudhal Qazian Tehsil Bagh and village Padat Tehsil Sidhantee. Feroz Khan's grandfather was an outstanding personality who served in Army for 32 years. He was very famous and influential among his community and area. His son is Jawalier Khan who has four sons, among them Khadim Hussain is studying at Rawlkote. The rest are minors. Among the same branch, Sher Ahmad Khan, Mir Ahmad Khan, Gul Hussain Khan and Khala Khan are settled at village Padat. Among them, Sher Ahmad Khan was serving in Police for 12 years. He is literate and capable. In village Khawja, Sabz Ali Khan, Amir Ali Khan and Ali Gowhar, from the same branch are remarkable. Gowhar Khan is engaged in teaching-learning.

Mohammad Feroz Khan's uncle Sardar Mohammad Hayat Khan has taught many people. Sardar Mohammad Jaffar Khan was a religious scholar. He was also involved in teaching profession. His son, Munshi Bagh Hussain Khan after working in a private madrassa for three years at village Dhal Qaziyan is now engaged in Zamindari.

Sadaat Bukhari Chevdera



The ancestor of Sadaat Bukhari of Chevdera was Syed Saif-u-deen, who was an outstanding person among royal courtiers during Akbar and Jehanghirs time. He visited Kashmir during Akbars rule (998-1014 Hijra). He was follower of Abu-al-Fuqra Baba Naseeb-u-deen Ghazi and was adhering rules of Terakat and Haqeeqat very strictly.

Mir Haider Lari has been a great saint of Kashmir and was an author. He in his book "Sultania" the reference of which has been made by author of Tarikh Kabir Kashmir on page 58 in his genealogical order has made mention about his prophecies. He was from 322 generation of Hazrat Imam-Hassan ibn Ali Murtaza^{RA}. After his death, his son, Hazrat Syed Ulma-u-deen Khan has been a great Sofi and Scholar also and like his father spent his life in worship. His mazar is at Chevdera (Tehsil Budgam), the resort for all. Hazrat Syed

Ulma-al-deen was also devotee of Hazrat Abu-al-Fuqra like his father. He died during Aalmgir's era in 1071 Hijra. His mazar is also at Chevdera.

Hazrat Syed Ullah-u-deen had three sons, Syed Abdul Karim Khan, Syed Saleh Khan and Syed Hassan Khan. The progeny of these three people are confined to villages of Chervdara, Dehngam Chaksaree, Beerwa, Lalpora, Sherpora, Baramulla, Rangwar, Dharmanah and Goleepora besides Amritsar and Ludhiana. The last one, Syed Hassan Khan's progeny is Sadaatr Bukhari of Chevdera. Syed Ali Shah, whose sons genealogy is recorded above, is from Syed Ali Khan's progeny. His mazar is also at Chevdera, the resort for all., he was gifted with worldly knowledge besides the realities of Marefat. His elder son, Syed Ghulam Shah's son, Syed Mustafa is alive and both his sons are studying. His second son, Syed Ghulam Nabi Shaib's two sons, are educated in Persian and Arabic knowledge, besides, Tarekat and Tasaawuf. The second son, Syed Mohammad Amin Shah in his dynasty is well dressed & well natured young man. He inherited the behavior from his elders due to his association with great personalities during his tour to India at his young age. He has been calipha of Qadria, Naqshbandia, Chistia and Suhrwardiya faiths.

Sadaat Chevdera are owners of land. Their devotees are at district Baramulla, besides Punjabb and Frontier. Syed Mohammad Shah who resides at Dharmana is a pious man of Sadaat Bukharia, branch.

Sadaat Geelania Kapran

During mid 11th century Hijra, two brothers Syed Saleh and Syed Pak Musa Saheed arrived at Multan from Baghdad. Mousa Saheed's mazar is at Multan. After death of his brother, Syed Saleh, enroute Ooch, alongwith his three sons, Syed Azm, Syed Sayeed and Syed Fazil came to Kashmir in 1100 Hijra, during Aalamghir's rule of India and settled at, Pandoos village of Kulgam area. Syed Azm's son, Syed Meerak after his father's death settled at village Kapran. He was a great noble and pious man of his time. He is often referred as Shaib Kashf wa Karamat. His mazar is a resort for all at Kapran. His elder son, Syed Mustafa Shah, has great influence in Kashmir as well as Punjab and for that reason, he used to visit Punjab often and on. In 1205 Hijra, he was at village Jaria Khurd Nazeel Lala Mousa of Gujrat that he passed away. His mazar is there and is a pilgrimage site for muslims. His brother Syed Sulaiman's one son Syed Khalil died issueless, making an end of his generation. Syed Mustafa has following six sons. Syed Willayat, Syed Ghulam-u-deen Syed Saif-u-deen, Syed Abdul Gani, Mastwar, Syed Haji Ahsan and Syed Nizam-u-deen. Among them except Syed Willayat and Syed Nizam-u-deen rest are issueless. Syed Haji Ahsan has performed Hajj pilgrimage thrice and is very influential, noble and pious saint. He passed away in 1323 Hijra at Punjab. He lies buried beside his father at Jaira Khurd. Peer Hussain Shah's mazar is also here, who is one of noble elders of this dynasty.

Among Syed Willayat's five sons, Syed Abdul Ahad, Syed Attahullah and Syed Jalal-u-deen are rated as devout. The first two have died. Their devotees are in abundance in Kashmir and Punjab. Syed Attahullah died in Zilhaj 1361 Hijra. Syed Mustafa Shah's sixth son, Syed Nizam-u-deen's mazar is in Jung city and has two sons, Syed Ghulam Ali and Syed Abdullah. Among them Syed Ghulam Ali is a saint of eminence. His devotees are in Kharyan area of district Gujrat. It is Said, that one of his devotees was suffering from "Jazam" and when no medicine could recover him, he was treated by his spiritual blessings. He died in the month of Shawal 1348 Hijra, at

village Ningal Shahoo district Sialkote. But after 11 months, his dead body (Corpse) was buried in village Jatarya Khurd which is his ancestral graveyard in Punjab. His mother belonged to Sadaat Andrabia of Nagam. Syed Shaib has following four sons. Mir Syed Hussam-u-deen Geelani who is very noble, characterd and a pious youngman. His devotees besides Kashmir are at many places in Punjab and he used to visit Punjab every year on special occasions. His mother is daughter of Mir Syed Taj-u-deen Shah resident of Wanigam, Kulgam. Mir Taj-u-deen geneology relates with Hazrat Mir Syed Hussain Simmani, whose Khankah is a resort for all at Kulgam. Mir Taj-u-deen's offspring's are Mutwali of Simmani Ziyarat.

Syed Hussam-u-deen Shah's second brother Syed Mohammad Yaseen is an educated man following foot prints of his ancestors. The third brother Ghulam Mustafa is expert in Arabic & Persian. The fourth brother, Syed Qamr-u-deen is an intelligent civilized young man and is studying. Syed Nizam-u-deen's second son, Syed Abdullah Shah (Died 1361 Hijra, buried at Jatrya Khrud) was very handsome and a noble personality. His all five sons are minors and are studying.

Kakroo Dynasty

(Sopori Pandit)

It is evident from census report of 1891 AD and Twarikh-Aqwan Kashmir, that there are hundreds of sub- castes among Kashmiri Pandits, and in these sub- castes there is an addition due to nicknames. It is said that among these sub- castes, the seven sub-castes which are recognized as superior according to Shastras, one of the sub- caste is Pardev was a gargay.

This sub- caste is named after a great Rekhee Paladev by name, who was settled in Kashmir since ancient period. How the cloak of sopori Pandit was adorned on the body of this sub- caste and then the word Kakroo, clouded original sub- caste and how this dynasty became famous as Kakroo is as.

In Kashmir, there has been a famous Raja Awantiwarman by name. Awantipora, which at present is called wantipora was its capital. During that period Soya Pandit was a famous mathematician and an expert Engineer. Sopore which is third populous beautiful city of Kashmir, was settled by the same Soya Pandit. Soya Pandit invited famous mathematician and expert Engineer of Srinagar Sirshist Pandit to Sopore and sought guidance from him about drainage etc. The achievement of Sirshist Paqndit was heard by Raja through Soya Pandit. Raja Awantiwarman, who was always ready to encourage the talented sons of soil, awarded Kokernag area of south Kashmir as Jagir to Sirshist Pandit. Sirshist Pandit due to Soya Pandit's movement and company settled at Sopore. Therefore, Srinagar people were calling him as Sopori Pandit and when he received Kokernag as Jagir, therefore according to famous tradition of Kashmir his nickname was common as Kakroo. Therefore after hundreds of years the progeny of Sirshist Pandit is famous by the name of Kakroo, and now the residence of the members of this dynasty is at Srinagar instead of Sopore.

During Afghan Govt. from Sirshist Pandit's progeny, Nana Pandit has been a wise man. He due to his competence was an officer

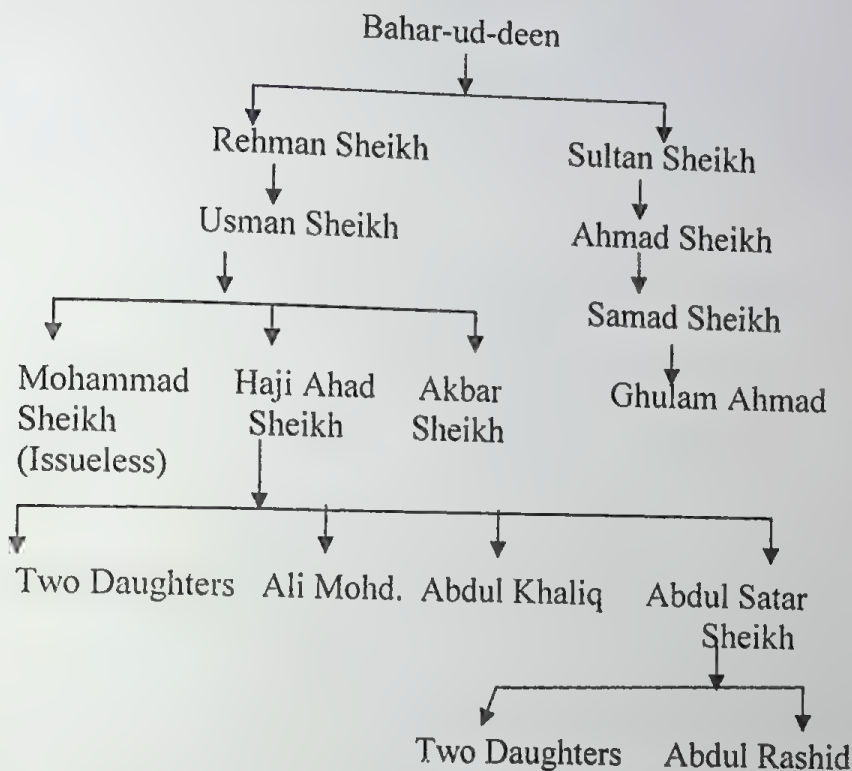
in the Dewani office. Nana Kak was a philanthropist and a kind Rais. He was always helping and assisting poor and deserved people. His son Prakash Pandit was only helping poor and deserved like his father, but was like his father in intelligence and competence. He was Peshkar, of Mukhar-ul-Doubla, Nazim Soba Kashmir. Since there was political influence of Kashmir in Poonch, Rajouri and other surrounding areas of Kashmir, therefore Prakash Pandit was honored and respected at every place.

Prakash Pandit's competence and capability is mentioned in Genelological order of "dynasties of Kashmir Pandits", which was recorded by Prakash Ram Singh, Mohtamim settlement under the orders of Maharaja Ranbir Singh during Wazir Panov Nazim Kashmir. Raja Suraj Koul, whose importance is recognized in british area, besides state of Jammu and Kashmir, whose famous sons, Sir Raja Hari Kishen and Sir Raja Daya Kishen Koul are still alive are grandsons of same Prakash Pandit Kakroo. Pandit Prakash Kakroo in recognition of his public and Govt. services was awarded Jagirs at village Indergam and Loleepora, in tehsil Baramullah and village Sonapathy in tehsil Budgam, by Governor of Kashmir, Mukhtar-ul-doula. This jagir continued till last days of Sikh rule. When Kashmir came under control of Maharaja Ghulab Singh, the jagir was confiscated, and an amount of =Rs 300/= remained as inheritance for this dynasty, out of which a small amount of money is being received by the members of this dynasty, and there is record of release generation after generation in official papers. Therefore, Prakash Pandit's great grandson, Pandit Prasad Ram Kakroo ex-Mohrer Maal and Pandit Shym Lal Kakroo, Assistant Governor Kashmir, were receiving this payment every year.

Pandit Shym Lal Kakroo is Pandit Ram chend Kakroo's son. He was born in 1904 A.D at Srinagar. He received his basic education here. He stood first in B.A examination, throughout College and received three Gold medals. He qualified Revenue and legal examinations. The Wazir's namely Raja Hari Krishen Koul, colonel E.G.D Kaloon and Dewan Bahadur Sir Gopal Swami Ahngar, were pleased with him.

In 1973 A.D he was superindent of Prime Minister's office. In 1938 A.D he was appointed as Revenue officer, by Sir Gopal Swami Ahngar, due to his efficient and commendable work. In 1940 A.D he was appointed as Nayabat Kashmir due to his competence I,e he was appointed as Asst. Governor of Kashmir. Since Revenue officer and Asst. Governor Post is of the same cadre and due to need in Revenue department, he was again posted as Revenue officer in 1942 A.D.

Bhat Sheikh of Haml Area



Much has been recorded about famous Bhat race of Kashmir, including both Hindus and Muslims in Twarikh Aqwam Kashmir, Volume I and with reference to different dates it has been proved, that their race was Brahmin and in Sanskrit language the original word of it is Bhatt an abbreviated form of Bhattark.

Bhat or Bhatt is one of the Karkun sect of Kashmiri Pandits. Karkun sect has been influential in state affairs since ancient Hindu period. There have been big wazirs and Army officers in this dynasty, who kept some Rajgans of their time in a right hole position due to their armed disturbances. During Islamic rule, the people of Bhat sect embraced Islam and performed remarkable activities, among which Malik Saif-u-deen (Hindu name Seha Bhat.), wazir Sultan Sikandar

Iconoclast and Tazi Bhat Chief commander. Sultan Hassan Shah, and Mohammad Bhat, wazir Yousuf Shah Chak have been very famous.

About 250-300 years have passed. Among these Karkun Bhats one person of Mohalla Seka Gaffar embraced Islam. His Islamic name was Bahu-deen. From his fourth generation one elderly man migrated from Srinagar and settled at village Behrampora, which is across Nala Pohru, in Haml area of Kamraz. During that period was the Govt. of Pathans. His two sons were young & intelligent. During that time, the land was not so costly. They Purchased big area of land through their own efforts. His elder son Sultan Sheikh became Numberdar and gradually their influence in the area was so great, that his grandson Samad Sheikh son of Ahmad Sheikh besides Numberdar, was appointed as Zalidar of his area during Maharaja Partap Singh's period.

But the Zalidari was Short lived that it disappeared after death of Samad Sheikh. The reason is that his son Ghulam Ahmad who at present is Numberdar of Behrampore was a minor after his father's death. In those days, Mala Razak (Confidant of Dewan dynasty) of vetargam was famous in that area and his sister was married to Late Samad Sheikh Numberdar & Zaildar's Uncle, Usman Sheikh. Due to this relation Mala Razak's son, Khawaja Mala Khazir was successful to become Zaildar.

Usman Sheikh's youngest son Haji Ahad Sheikh was married to sister of Khawaja Malla Khazir. Haji Ahad Sheikh's elder brother, Kabir Sheikh died about 20 years ago. Haji Ahad Sheikh created name due to his behavior, nobility and business. He purchased about 500 kanals of land at vetergam, Behrampora and some other villages. He is also owner of three orchards. He had trade links not only with Punjab but in India as well. He was visiting Gilgit and Pamir for his trade. He was carrying goods from here and vice versa. He performed Hajj 8-10 years ago and after Hajj visited, the grave of Prophet Mohammad ^{SAW}. As a tourist he visited Syria and after his return, passed away after some time, at the age of 63 years. He shifted his residence from Behrampora to veterreagam. His personal residential houses are at Behrampora and vetergam.

His third son is yet studying but among the first two sons, the youngest son, Abdul Khaliq is Matric pass. He is engaged in Zamindari and Trade. At vetergam his shop is amongst the biggest. Besides he is a contractor of forests and a fruit Merchant. Abdul Satar the elder son is 33 years old, while Abdul Khaliq is 28 years old. Both brothers have a wide friend circle due to their civilized behavior and sociable nature.

Dynasty of Peerzada Ghulam Hassan Makhdoomi

His grandfather Mohammad Baba Makhdoomi, was from progeny of Baba Ali Raina, brother of Sultan Arifeen, Hazrat Makhdoomi Shaib^{RA}, and was appointed as family teacher and Guide for Raja Sher Ahmad Khan, Governor of Karnah. His marriage was held in one of the respectable Qazi families of Karnah area, from whom he has four children. Among the children, Peer Wali ullah Makhdoomi and Peer Mohammad Hussain Makhdoomi were boys.

Raja Sher Ahmad Khan was residing at village Gubran, where the ruins of their houses and palaces exist at present. Mohammad Baba Makhdoomi was also settled in this village. The Raja Shaib had great respect for him. When Raja Shaib's relations with Maharaja Ghulab Singh were so embittered that a stage was set for war and he was arrested and awarded a small jagir at Kulgam. When their tribal's had to migrate from village Gubran to Yaripora, Mohammad Baba Makhdoomi also went to Yaripora and stayed with Raja Shaib. Raja Shaib was making arrangements for his living out of jagirs income. After death of Raja Shaib, his son Raja Mohammad Feroz-u-deen Khan, who is alive was a minor and the family conditions were not stable, he settled permanently at village Noona, adjacent to Yaripora on the roadside. He was engrossed in teaching learning upto last days of his life. At the time of his death, both his sons were minors and after brief period of time, his elder son Mohammad Hussain Makhdoomi passed away in his young age.

After death of his father and brother, Peer Wali ullah Makhdoomi migrated from here to village Oodeepora of tehsil Hindwara. He was very intelligent and crazy for achieving knowledge. Due to his Zeal despite of not being a regular student of any school, he was an expert in Arabic, Persian and Urdu as well. He was a great prose writer. His articles were published in Kashmiri Magazine Tarekat, Anwar-al-Sofya and Lucknow's magazine Dilguzar. He was writing poetry in Urdu and Persian. His penname was Shakir. He passed Munshi Aalim examination from Punjab University. Besides, being a scholar he was an expert in medicine and he was famous Hakeem of his area of Langate. He spent major course of life in teaching learning. For 19 years he was working as 2nd master in Langate primary school.

He has two sons, Peerzada Ghulam Hassan Makhdoomi and Mohammad Assadullah Makhdoomi. the former passed Matriculation examination in 1938 AD from Punjab University and after brief span of time, laid the foundation of a National Islamic school at village Kalm Chakla a far off and backward area of Mawar (Langate) area of Tehsil Hindawara, which for the last 14 years is upgraded upto Middle school stage to serve Muslims their educational needs. It is the same area, where it was difficult to search for pen and Inkpot. And at present due to this school and his tireless efforts no one is illiterate in this area. The name of village is Kalm Chakla i.e; pen or writers and there was no one who may be called a writer. By opening a school there, he in real sense made this village the area of writers or educated people.

The 14th annual conference of his school was organized on 1st Nov. 1942 AD at Kalm Chakla. There were two sessions of this big conference. One session was presided over by Sheikh Mohammad Abdullah, president of National conference and the second session by Khawaja Mohammad Maqbool Pandit wazir Wazrat, Baramulla. The undersigned also participated in this conference. Sheikh Abdullah and Khawaja Shaib paid attention of participants towards Education, change of Dress and Health & cleanliness. The Educational experts of the state, other officers and respected monitoring agencies recorded encouraging remarks about the school. The state Director of

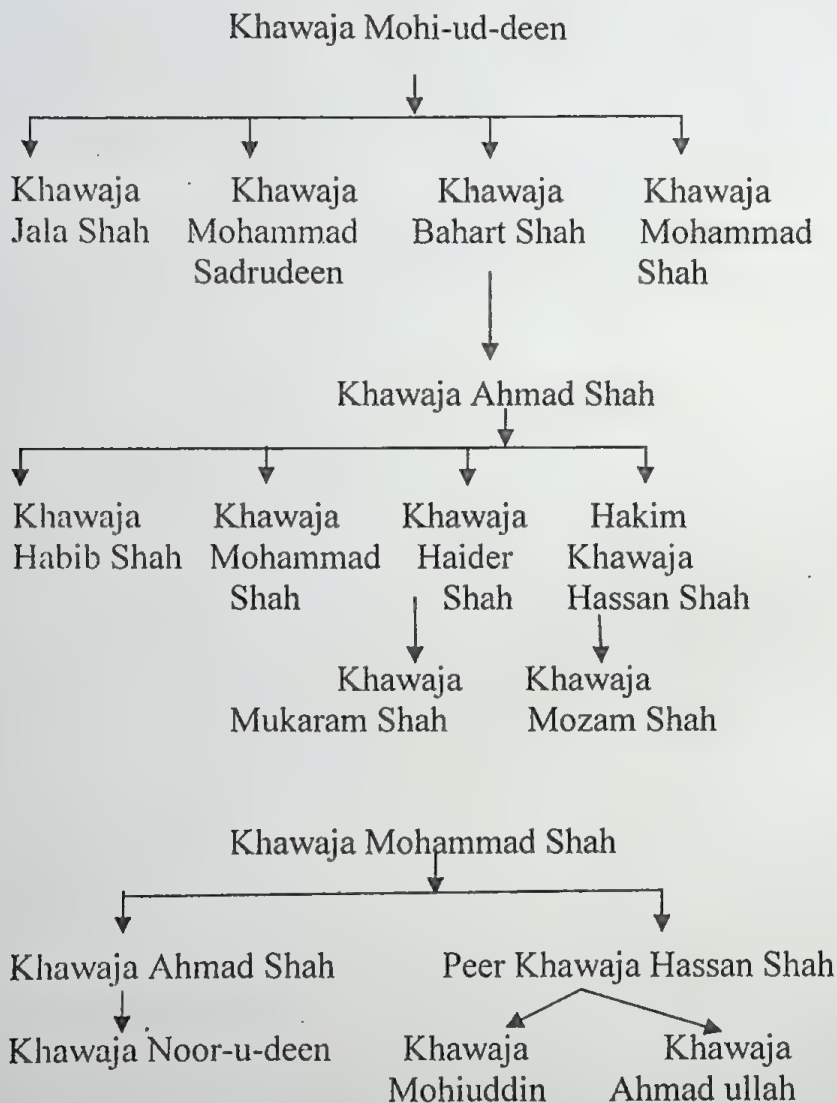
Education, Khawaja Ghulam Saydain was also pleased to record his remarks about the school during his inspection.

Peer Ghulam Hassan, is president of Anjuman Rehnoma Taleem, Kalm Chakla, the Ambassador of all India Muslim Kashmiri conference and Sarpanch of Panchayat Kalm Chakla. He is egoistic and liberal by nature. He took active part in Tarikh Hurryat Kashmir in 1931 AD, even he was imprisoned for four years in 1931 AD, besides fine of 400 rupees in which after imprisonment of one and half years, he was released.

In order to make his educational mission a success, Late Raja Sher Ali Khan and Late Raja Ghulam Mohammad Khan Allaquadarn Rajpora and Zachaldar besides Pandit Raghunath presently Development secretary. Khawaja Arbaksh Ganai Lahore and Hony sectary of All India Muslim Kashmiri conference Lahore. Moshin-ul-Quym Syed Mohsin Shah B.A.LL.B Advocate High court Punjab extended full sympathetic support. The undersigned also extended support for development of their school. My nephew Mr. Abdul Hameed Asst. Enginer Railways Sitapore (U.P) son of Late Brother Babu Rahim Baksh Dar, Inspector works Railways besides cash assistance, awarded scholarship of @ Rs=4 per month, for two years to two deserved Middle pass, students. He has two sons, Masood-ul-Haq age five years and Masood-ul-Rehman age one year.

Kashmiri Dynasties of Nepal

Sadaat Naqshbandia



There is mention of this branch of Sadaat Naqshbandi of Nepal in Tawarikah Aqam Kashmir Volume I, which belongs to progeny

of Khawaja Syed Mohammad's son, Khawaja Syed Hussain Shah. Besides, there is also the branch of Sadaat Naqshbandia whose ancestor was Khawaja Ahmad Shah Nawqshbandi, who was adopted son-in-law of famous Rais of Khawaja Bazar, Srinagar. Among the fourth generation of Khawaja Ahmadullah Syed Mohi-u-deen Naqshbandi, due to famine migrated from Khawaja Bazar and settled at Rupwan. The same Khawaja Syed Mohi-u-deen is the ancestor of Rupwan and Karimabad Pulwama, branch of Naqshbandia and Nepal branch of Naqshbandia. His elder son, Khawaja Mohammad Shah, leaving Rupwan settled at Karimabad village of Tehsil Pulwama. His progeny is now settled here. His elder son Peer Khawaja Hassan Shah Naqshbandi was a famous saint. He was confined to a grave for some years. Among his devotees are important personalities besides Moulana Mohammad Yousuf Mirwaiz Rajwari Kadal. He passed away in 1357 Hijra. He lies buried in the compound of Dargah Syed Hashim adjacent to his father. Hazrat Ahmad Tarabali was his spiritual guide and he used to take oath of allegiance of his followers through Suhrwardiya faith.

His father Khawja Mohammad Shah's three boys came to Nepal during their young age one after another and never returned to Kashmir from the said branch of Nepal in 1347 Hijra, Khawja Bahar Shah's son Khawja Ahmad Shah in the company of Khawja Mohammad Ishaq Inzan came to Kashmir for first time and met his cousin Peer Khawja Hassan Shah Naqshbandi at his residence in Karimabad. Later on, his elder son Hakim Khawja Hassan Shah Nakshbandi came to Kashmir in July 1942 AD and met his late uncle Mir Khawja Hassan Shah Nakshbandi's sons and second uncle Khawja Ahmad Shah's son Khawja Noor-u-deen, who is from Andrabi Syeda lady by birth. All brothers especially Noor-u-deen served him very well.

Hakim Khawja Hassan Shah Nakshbandi is a young man of 37 years age. The way his father met the undersigned, he too met me while returning back from Kashmir. The Govt. of Nepal awarded him scholarship to study medicine. He completed his medical degree from Wahjia college, Lucknow. Besides college education he was guided by famous physician of Lucknow Hakeem Khawja Inam-u-deen

farangi Mahlee, Hakeem Jaffar Mohammad, Sadr-illa-fazil, Moulana Hakim Bashir Ahmad and Hakeem Mohammad Yahya Zinda Lucknow. He due to his competence is nominated as Royal physician. The patients hailing from far off areas recover in his clinic by ordinary medicines. He is also the founder of Govt. unani hospital, where poor patients are treated free. His eight year old son is studying basic education of Persian.

Badakshi Sadaat Alvi

Khawja Ahmad from Hazrat Sultan Yusvi Alvi's progeny one elderly man migrated to Badakshan city. His name was Mirza Malik Mohammad Khan, and perhaps Mirza was a Turkistani title. As he was not satisfied at Badakshan, he left towards India. During that period India was ruled by Emperor Jalal-u-deen Akbar. It is revealed that it was the period when in 998 Hijra Akbar had conquered Kashmir. His son Mirza Aadil Khan settled permanently at Kashmir. Since his father had migrated from Badakshan, therefore he became famous as Badakshi or Badakhani. Sheikh Mirza Akmal-deen Kamil Beigh Khan Badakshi who was famous Awaliya and poet of Kashmir, was his son. The Kamili sect of Srinagar, in which Moulana Peer Shams-u-deen Harat Kamili is very famous is related by his name. Mirza Akmal deen Kamil Badakshi passed away in 1130 Hijra after long age. "Bahre-al-Erfan" is his famous book, which comprises of 80,000 couplets.

From the same dynasty one elderly man Khawja Azizullah Badakshi was residing at Mohalla Malaratta in Srinagar. When he alongwith his family left for Hajj pilgrimage a second son was born at Macca Mouzama, whose name was Badakshi Khawja Nayeem-u-deen Badakshi. Khawja Nayeem and his elder brother Hafiz Azeem-u-deen Badakshi were dealing in timbre. They leaving Kashmir first of all arrived at Ludhiana and then Bombay. At last luck brought them to Nepal, where Hafiz Azeem-u-deen died issueless and a daughter was born to Khawja Nayeem (from Assadullah Anzem's daughter) who was married in Nepal to Khawja Ahmad Shah Naqshbandi. Khawja Azizullah Badakshi was great grandfather of Hakim Khawja Syed

Hassan Shah Naqshbandi's son Khawja Syed Ahmad Naqshbandi. Khawja Hassan Shah Badakshi (age 60 years) is at present alive at Malaratta Srinagar.

Anzanoo

Before one hundred years more or less one elderly Zamindar Khawja Assadullah Anzanoo, came to Nepal. His progeny is famous by the same name. His grandson Khawja Mohammad Ishak Anzanoo is the first Kashmiri Muslim who in order to visit his motherland for the first and last time, went out of Nepal alongwith some friends in 1347 Hijra and during travel met me at Lahore. About his meeting it has been mentioned in "Twarikh-Aqwam Kashmir" Volume I, where in on the name of Khawaja Mohammad Ishaq it is recorded, that my companions Mattoo and Gani visited their relations at Zainakadal and Karimabad respectively. As per information it is known that no Ghani was accompanying Anzoo and no Ghani was settled at Karimabad before and at present. Khawaja Zaheer-u-deen Mattoo through one of his relatives met him in Kashmir. It is also known that Khawaja Mohammad Ishaq was not highly educated and the condition recorded in Volume I about Kashmiri Muslims of Nepal are in fact from some other person who dispatched the same on his address and it is said that in addition to common conditions the special particulars which have been recorded were due to some personal interests. God knows, the truth. However, among his companions were, his minor son, Ahmad Sayeed, Khawaja Ahmad Shah bin Khawaja Bahar Shah Naqshbandi, Khawaja Zaheer-u-deen bin Faizullah Mattoo, Late Haji Amin-u-deen pat Mir among whose ancestors, someone has shifted from Amritsar and settled at Nepal. Therefore, the name with word "Mir" is treated as gracious and the name with word Mir afterwards was not treated as Syed. Since Haji Amin-u-deen whose two sons Jalal-u-deen and Amir-u-den were present were non-Syed Mir's therefore, they were called Pat Mir's. "Pat" is a Kashmir word which means "Afterwards" or "Back". Non-Syed Mir mean Mir Moughals.

Turk Dynasty

The population of Turks in Kashmir is not less than four to five thousand and the major portion of population is confined to District Muzzafarabad, which is attached with English area of Hazara. In Tehsil Haripora of District Hazara, the Turk race was paying tax to English Sarkar @ Six annas per rupee. It is evident that there is major population of this race in this Tehsil and they are in possession of big land area. According to one information, before early land settlement of District Hazara many villages under the name of Turki Patee were owned by Turk race. In Tehsil Mansharah of this district Turk race is owner of many villages also and are settled in substantial numbers. The author of "Hayat Afghani" on pages, 271, 272 records, that 15000 families of Turkish race are settled among "Afghan" and are living here for more than one third are settled permanently. The rest due to shortage of land holdings are engaged in cattle rearing. Their original area is Mukar Ali Khail and Khudvarazi. They move towards Kandhar during autumn season and return back in summer to Mukur. Among them are big Khans who are called Maliks. The author of Hayat Afghani has made mention of some turk tribes of Afghanistan which due to delay were rejected. At some places, he calls them Afghans, where at other he recognizes them as Turkish breed.

The district Hazara and Tehdils of Manshera, Haripore and Aabatabad are called Dham Rov Paglee area. The Paglee area was famous as Sarkar Paglee. The Turks are settled in these Tehsils also and from here they have migrated to Muzzafarabad area which is attached with Kashmir state.

The Turks have been to Kashmir before Gautum Buddha, when three Turkish Princes ruled Kasshmir for 41 years. After them between 1353 B, 1398 B and 1401 B, Kashmir was attacked by three Turks, among which Zoolchoo alias Zulqadr Khans attack was most destructive. All these Turks came to Kashmir via Afghanistan and Pakhlee route. It is possible that their progeny may be present in Afghanistan, Pakhlee, Dhamtora and Kashmir. But after more research the later historians, have proved the relation of Pakhlee's

Turk race during Amir Timur's attack of India in 801 Hijra and above all, Jehangir's son of Emperor Akbar have thrown light in his Tuzik. He during his travel to Kashmir in 1028 Hijra writes.

"In villages Mal Kali which is situated in Pakhlee, I visited Sultan Hussain Mirza Zamindar on his request, because my father has also been there. Sultan Hussain is an old courageous man of 70 years. Then about his race he writes, when Shaib Quran, Amir Timur, returned back after conquest of India, he gifted this country to a group of people, who were accompanying him. These people say, that our race is Karlog. But these people do not know, who was their ancestor and what was his name. They are Lohori and are speaking their own language. The people of Dhamtor belong to this tribe".

About it, Munshi Hashmatullah Khan, Lucknowi, in his History of Jammu, writes, "It is evident that rulers of Dhamtora Pakhlee belong to only one tribe and call their race as Karlog, though they don't know their origin".

Jahangir in 1028 Hijra has recorded, that he expresses his race as Kalog but the undersigned has seen the following statement on the talisman of Roza Sheikh Bahu deen Ganj Baksh grave in mazar of Srinagar in Arabic language. This grave still exists.

Sultan Zainulabdeen Budshah's era historian Pandit Sharevar Bhat in his history in Sanskrit recorded; Muheeb Khan was son of Kings daughter. During that period, Alla-u-deen was Sultan of Pakhlee and Muheeb Khan his son was son in law of Sultan Zainulabdeen and his race was Karlakh which is called Karlog and English historians write it as Karloos. These people were accompanying Amir Timur during invasion of India. Amir during his return, handed over them the area of Pakhlee and appointed any influential man as Sultan. Kareekh race was ruling the upper part of river Jeevon and it was a credible branch of Turks.

The author of Tarikh Azmi in 1148 Hijra records, that it was period of Shah Aalm son of Aalamghir and Inayatullah Khan was Nazim Kashmir in 1124 Hijra, that Mohammad Muzzafar who was associate of Salateen Pakhlee, benefitted due to decline of Govt. of Pakhlee, controlled northern part (which at present is called Muzzafarabad). It is also evident that Muzzafarabad was settled by

Sultan Mohammad Muzzafar in 11th century. During Jehanghirs period if there had been Muzzafarabad he might have discussed about it even it does not exist, upto Shahjehan and Aalamghir's era.

About 200 years had passed between Sultan Zain-ul-abdeen alias Budshah's period and Jehanghir's era. The word Karluckh attached with Moheeb Khans name on his grave authenticates the statement of Jehanghir and since Karlakh race has come from Turtkistan with Amir Timur and it was branch of the same race. It has been researched, that the Turk race settled in Muzzafarabad, and have their origin in Pakhlee area. Therefore, wazarat Pahad of Kashmir, i.e; Turk race of Muzzafarabad is originally Karlakh by caste, which during some time ruled Turkistan and Mawar-ul-Nahr besides Pakhlee.

However the educated youngmen of this race feel dejected about their backwardness. It is hoped, that they will work in the field of education and to unite people for Islamic ways of life.

Turk Dynasty of Hal Pathree and Uri

The chain of this branch is related to Raja Abdul Bashir Khan bin Raja Chohad Khan bin Raja Murad Baksh Khan, whose name is referred in seventh generation of Sultan Abdullah Khan Khatim-ul-Salateen Pakhlee. Abdul Bashir Khan was a pious man. He was living for about 20 years at village Kote Kami Tehsil Muzzafarabad. This eveint dates back to 1920 Bikrimi, when Kashmir was governed by Maharaja Ranbir Singh. The land which was under their possession is still famous as TurkunWali Patti. Since there was only one family of their community in Kote Kani, therefore the people of village Hul Pathri where two families of their community were settled were forced to leave Kote Komi and came to Hul Pathri.

During land settlement, the Jagirdar of Kote Komi informed them about their land and asked them to come and cultivate it. But he cultivated big piece of land at Hul Pathri and settled here permanently. He has four sons. The elder son Bhadur Khan, second son Fateh

Mohammad Khan, third son Ahmad Khan and fourth son , Inayatullah Khan. Now there is brief description about each son and their sons.

Bhadur Khan the first son

Bhadur Khan the first son, is alive and is about 85 years old. Besides Zamindari he is involved in trade. The other people of this race besides, Zamindari are also involved in some trade to better their source of income. He like his father is a pious man. He has following five sons, Mohammad Khan. Ali Khan, Khan Zaman Khan, M. Youqub Khan and M. Ayub Khan. The elder son, Mohammad Khan is about 55 years old. He is doing business. His lonely son Doost Mohammad Khan, aged 30 years is alive. He is gifted with a son by Almighty, named Abdul Quyum.

The second son, Ali Khan, is really the outstanding man of his dynasty. His age is about 50 years. Besides, business, he is contractor in department of forests. During present war, he has helped and is helping for recruits. He is member of Uri Town Area. Besides, Govt. he is respected by Public. Besides Hul Pathuri, he has his residential houses at Uri proper. He has following three sons. Mohammad Ashraf under studies and Mohammad Younis both are minors. The third son is Khan Zaman Khan, aged 33 years and is a contractor. He is a good munshi. He was adopted as son-in-law by his Uncle at village Mankara District Hazara, where Trukish population is in majority. His two minor sons are Ajmal and Khalid Mehmood. The fourth son, Mohammad Youqub Khan is about 22 years old. He has received education upto F.A and is an employee in Education department of the state and is posted as Headmaster in Primary school of Tehsil Muzzafarabad. District Chadgarn. In his family, he is the onl^y person, who has received English education upto F.A. He is very intelligent. He is now preparing to appear in Munshi Fazil examination as a private student. He is acquainted about history of Kashmir and other nations. He is very sincere, civilized and will prove an asset for his nation in case the Govt. recognizes his educational and literary achievements. His elder brother Raja Mohammad Zaman Khan,

Mankara is also interested in historical events. The fifth son, M. Ayub Khan, is very smart and intelligent. He is 17 years old and is studying.

Abdul Bashir Khan's second son

Alas! Fateh Mohammad Khan, died in his young age in 1906 or 1907 AD. He had only one son Sikandar Khan, who is 34 or 35 years old at present. Like their other brothers, they are professing Zamindari and Business. They reside at Hul Pathri. His lonely son Shah Zaman Khan, is studying at present.

Abdul Bashir Khan's third son

Ahmad Khan. He migrated from Hul Pathri to village Mankara District Hazara. He is one of the famous contractors of the District. He is owner of big property there. Due to no issue, he adopted his nephew, Khan Zaman Khan as his son-in-law at Mankara. Later on, Almighty gifted him with a son, whose name is Abdul Hamid Khan, who is studying. He is often visiting Kashmir during spring season.

Abdul Bashir Khan's fourth son

Inayatullah is issueless and is settled at village Mankara with his brother. He has land holdings at village Hul Pathri. He is also contractor of Brick Kiln at Rawalpandi.

The members of this branch are settled at Hul Pathri, Uri besides, Gabroalan and Mankara district Hazara and Srinagar Khas. One young man of this dynasty Mohammad Khawas Khan is residing at Kathidarwaza Srinagar Kashmir, for last 25-30 years. He is an educated man and is an employee in Army and is posted at Iraq.

Some other Turk Tribes of Hal Pathri

1. Amir Ali Khjan, was a prosperous Turk Zamindar here. His son, Hussain Khan is alive and is owner of big land area. Amir Ali Khan's younger brother Madad Khan at the age of 70 years is still alive but is issueless.
2. Kala Khan, Turk, was an employee in department of forests and is now dead. His one son, Habibullah Khan, is employee in forest utilization and second son, Mir Ahmad Khan, is shopkeeper.
3. Fakir Mohammad Khan, is a cook in Uri Dak Bunglow and is enjoying his life well. He has three sons.
4. One family is of Ahmad Ali Khan, who is elder brother of Fakir Mohammad Khan Turk. He has now two sons, one Abdul Majeed Khan and second Inayatullah Khan.
5. One family has arrived from jagir Yaripora Tehsil Kulgam. The outstanding elder of this family is Hakim Madad Khan, who is an expert physician. His two sons are still residing at Noonmai, which is situated in Jagir yaripora.

Sons of Sofi Khan Turk Hal Pathri

About 40 years ago, that Sofi Khan Turk, settled at village Hul Pathri of Tehsil Uri. He was holding good position during his time and due to administrative skills and personal influence was regarded as wazir of jagir Khataie. He had three sons the elder, Atta Mohammad Khan, who passed away in Poh, 1998 Bikrmi. His elder son, was an employee of Shaib Khataie. The second son is Rehmatullah Khan.

Sofi Khan's second son was Fateh Mohammad Khan. He passed, thirty years ago. He was an expert physician. He has two sons, the first Nawab Khan, who besides Zamindar is also involved in Business. The second Sher Ahmad Khan, who besides Zamindari, is also a working as a contractor and is rated as one of the leading traders. He is about 34 years of age. He had two sons, one Abdul Aziz

Khan, who is studying at present and second is Aziz-u-Rehman, who is still a Minor. Sofi Khan's third son is Shahawaz Khan. He is a Zamindar. All brothers are living in a joint family.

Zabardast Khan Turk of Uri Town

Mudasar Ali Khan, Turk was owner of big land holdings at Tehsil Karnah. He was respected by Maharaja Partap Singh. Due to his efforts, the Kar beggar was abrogated in Darwah area. His brother Sher Jung Khan, during Maharaja Ranbir Singh's Ladakh expedition, participated as an officer. After returning from war he passed away, issueless. Therefore, the rewards for his services were awarded to Mudasar Ali Khan. He had five to six sons who passed away during his life, one after another. Only two sons were left, among them only Zabardast Khan is alive. Since there was no family of his community in this area, therefore, leaving his big land holdings he migrated to Uri Khas, where he had relations with Hul Pathri Turks. Mudasar Ali Khan passed away here. His grandson, Zabardast Khan, is an influential man in Uri and his hundreds of Kanals of land at village Laylum of Tehsil Karnah of Dharwah area is still in his name. Now, he has constructed a residential house at Uri and besides Zamindari is engaged in Business

The Chain of concessions and privileges which Maharaja Partap Singh continued for Mudasar Ali Khan, the credentials about the same are in the custody of Zabardast Khan. One branch of this dynasty is living at Mankarah district Hazara, whose founder and elder was Mudasar Ali Khan's nephew Hakeem Sultan Mehmood, who during his childhood went to Delhi from Darawah. In those days, there was name and fame of Hakim Ajmal Khan's clinic. He was educated and got admission in his clinic as a trainee, even Hakeem Shaib appointed him as an employee in his clinic. Gradually, when he became expert in medicine he came to District Hazara and started treating women of the area and was rated among Haripore Hakims. In village Mankarah, where there were other families of Turks, amassed big property. Before, few years, this famous man of this dynasty

passed away. He has his son, Abdul Aziz Khan, who at present is Sobedar in British Army.

Turks of village Ladidoora Tehsil Baramulla

The population of Turks in this village is more than 500 persons. The Numberdari and Chowkidari is under their control and this tradition follows since long period of time. Dost Mohammad Khan, was a famous and rich Numberdar of this area. His elders brought people of his community here and by settlement of these people, there was increase in population.

Shams-u-deen Ex-Numberdar, his son is owner of big land area. During Kashmir Agitation, the Govt. dismissed him. He has following four sons, Penada Khan, Abdullah Khan, Fateh Mohammad Khan and Zabardast Khan. Some of them are engaged in Zamindari and some in Business.

In place of Shams-u-deen Khan, one person of this race, Rajoli Khan was appointed as Numberdar who is alive at present. Rajoli Khan has three more brothers who are engaged in Zamindari and Business. In this community yar Mohammad Khan, Molvi Abdul Majid his brother Abdul Rehman Trader and Habibullah Khan son of Ahmad Khan are remarkable. But the fame and respect which Rajoli Khan's elder son Ghulam Hassan Khan Turk has achieved is the result of his personal behavior business mind and his patriotism. Ghulam Hussain Khan is proprietor of Kashmir Bakery Shop at Residency Road, Srinagar. He has other four shops also. He is an educated man. He is a social worker. His ambition is that Turks may regain their lost glory and virtues to attain the position at the top. Leddedoora is a beautiful village. Where Turk population is more than 500 people.

Turks of different villages of Tehsil Uri

Village Lamba

In this village Omar Ali Khan, was a good Turk Zamindar. His two sons are alive one Shahnawaz Khan and other Atta Mohammad

Khan. Shahnawaz Khan has also two sons, one Sher Ahmad Khan and other Samandar Khan. Atta Mohammad Khan has only one son, named Mutwali Khan. Here are ten members of this race who are prosperous Zamindars & traders.

Village Pargol

There are 15 families of this community in this village. Among whom Syed Mohammad Khan is a good businessman and is prosperous. It is said, that if there is any need for assistance for a social work, he always tries to avoid from such noble deeds. His son is Samadar Khan.

Syed Mohammad Khan's second brother is Ahmad Khan. He helps in social activities and never lags behind in such activities. He has two sons, Fakir Mohammad Khan and Wali Mohammad Khan, who are engaged in Farming and Business. The third family of this village belongs to Ghulam Haider Khan Turk, who is a farmer.

Village Dhane Abass

This village is situated at a distance of five miles from Uri. The population of this village is 25 persons. It was a deserted area. Abass Khan Turk, made this area fit for agriculture and on his name in land settlement of 1981 Bikrimi, his name was recorded as Dhane Abass. This man after great efforts cultivated this barren land. Due to such hardwork his name is remembered in this area. He has two sons, who are gifted with the virtues of their father. The elder son is Feroz Khan.

Village Sultan Dakee

One scholar, Molvi Nasir Ali has been living in this village who belonged to Turk race, who was close relative of Abass Khan. He has following Six sons. :- 1. Amarullah Khan, who is Numberdar of

Dhane Abass also. 2:- Fajr Ali Khan 3:- Safdar Ali Khan 4:- Omar Ali Khan 5:- Feroz Khan and 6:- Habibullah Khjan. All brothers are very gentle Zamindars i.e; they Plough by their own hands and work hard. Here Turkish population is about 50 persons.

Village Gahl

In this village, the Turks are ten in number. Feroz Khan, was relative of Hull Pathri people, who migrated from there and settled here. He had passed away. His son Mentaha Khan is alive who is owner of big area of land.

Village Chakhama

About 15 Turks are settled here. Among them Molvi Abdullah Khan is a religious scholar. He was a teacher in Govt. school and is now retired. His son, Master Mohammad Zaman Khan is teacher in Education department of the state.

Turk Tribes of Muzzafarabad

Muzzafarabad Khas

The city of Muzzafarabad which is Headquarter of Kashmir wazarat Pahad, has only two families of Turks one belonging to Munshi Aziz Rehman, who retired as Girdawar Qanongoo. He was a good writer and a scholar. He has three sons. The elder son, Mohammad Qasim is Mahaldar in department of customs. The second son, Abdul Quyum is Hawaldr in British Army. The third son, Mohammad Hussain is yet studying. Their family is respectable among Turks. The second family is of Late, Behram Khan Turk, whose son Ali Gowhar Khan is an Agent of an Agency.

Gaddi Town

There are only three families of Turk race. Fakir Khan is an old Turk, who is engaged in Tonga and Taxi trade. He has seven Tongas and one Taxi. He has following four sons. M Alam Khan, M.Sharief Khan, Rehmatullah Khan & Sayees Khan. All these four sons, are gentle like their father. One family here also belongs to Mohammad Akbar Khan Turk. The population of Turks in Gadee is twenty persons.

Village Shavaie etc.

In village Sharaie, there are all Turks. The Numberdar of this place is also Turk, whose name is Mohammad Akbar Khan, who is about 65 years of age at present. There are few families of Turks at village Chhanjall and Sunwariyan. The population of Turks in these three villages is about 600 Turks.

The Turk families of Tehsil Karnah Village Kaysaryan

There are about 40 persons of this race in this village. The most old Turk is Mohammad Khan, who is 85 years old at present. He is a noble man. He has two sons, Sarfaraz Khan and Gulzar Khan. One more distinguished person is Mohammad Yaqub Khan who is relative of Mudasar Ali Khan of Laylum. Youqub Khan is a literary man.

Village Deensar

One Turk, Atta Mohammad Khan is very famous in this village, who possess some land area in Tehsil Hindawara. Among his three sons, only Burzoo Khan is alive, whose elder son was Jahandad

Khan whose son Ali Gowahar Khjan is alive. Atta Mohammad Khan's middle son is Rosadeen Khan, who passed away some months ago. He was a distinguished person and his two sons, Ali Mohammad and Ali Akbar are alive and are studying. This village is situated in Darwah area of Karnah.

Village Gaiepora

The population of this village includes only Turks and their number may not be less than 500 persons. Hussain Khan Turk is Numberdar of this village and is a leading member of his community. Qalandar Khan Turk is also an important personality of his community. One more Turk, Noor-u-deen Khan was very respectable here who was an employee in Department of forests. Most of the Turks of their village are employees of Maharaja's army, therefore, they are also called as Foujdar Turks. Most of the Turks have certificates of merit here. Adjacent to Ghaipora is village Bajaldar, where Turks are in majority.

Patloo Dynasty

The Origin of nomenclature of word Patloo, some brief description of this famous dynasty of Kashmir in Amritsar, has been recorded in Twarikh Aqwam Kashmir Volume I. the more details are as under.

This dynasty is very old and has been a source of knowledge. Trade was the distinguished occupation of this dynasty which continues till date. In History, first of all, during Aalmghir's era, we are familiar with the name of Mulla Abdul Shakoor Patloo, about, whom, the author of Twarikh Khawaja Azmi (edition 1148 Hijra) writes that he was among the famous traders of Srinagar city. He was pious noble and a scholar of repute. He was student of Hazrat Khawaja Haider Cherkhgi and other scholars. The author of Kabir Kashmir (Published in 1320 Hijra) writes.

That besides a famous trader he was a reputed teacher and people were benefitted from his blessings. He passed away in 1112 Hijra on Monday during last era of Aalamghir.

Once Aalmghir sent a substantial amount of money to Sobedar Kashmir for Ulma (scholars) of Kashmir. As a religious scholar, the Sobedar also invited him. Since he was himself a rich man and was himself helping Poor and deserved he refused to accept money. The reference of this event is also recorded in History of Khawaja Azmi on page 193.

Sheikh Qayum-u-deen Patloo who was devotee but caliph of Kashmiri's Wali Kamil Mirza Akmal-u-deen Beigh Badakshi Sadaat Alwi, was grandson of Mulla Abdullah Shakoor. He was holding so much status in Shariat and Tarekat and knowledge that he was married to Jenab Mirza's daughter. He was allowed by Syed Ghulam Shah Azad Geelani Khanyari, for recitation of Harzeeyamani. He passed away on 13th Ramdhan, 1190 Hijra.

From the same progeny, two real brothers Sheikh Abdul Wahab and Sheikh Khalil Shah during Afghan Govt. migrated from Kashmir to Amritsar. Arriving here, they set up ancestral occupation of Pashmina trade and within short span of time, extended trade so

much, that their Trade links were with France and Britian. Sheikh Abdul Wahab was first Indian, who directly established Pashmina Trade with France and he was the first Indian, who managed to import Pashm from Iran and this Pashm is related with his nickname as Wahab Shahi Pashm.

Almighty, gifted him with ample wealth due to his trade. He was courageous and generous and therefore was a religious saint. He was Sympathetic towards Muslims and was leader of Amritsar Muslims. He passed away in 1276 Hijra. He had two sons. The elder Khan Bhadur Sheikh Ghulam Hassan and second Khan Dhadur Sheikh Ghulam Sadiq. The first son was an outstanding figure among the founders of Jamat Amnjumlah Islamia, Amritsar. He was president of this organization for 9 years. He was also vice president of Amritsar Municipality. He was Honory Magistrate also. He was awarded the title of Khan Bhadur, by the Govt. He was respected both by Public and Govt. He was right hand man of Sir Syed ^{RA} for his educational activities.

In 1869-70 AD the war between Germany and France had bad effects on Pashmina trade. He had to face damages, but he did not lost courage. He and his brother Sheikh Ghulam Sadiq established carpet industry at Punjab in 1808 AD.

Akbar stayed at Lahore from 1584 to 1598 AD. From here he attacked Kashmir. During this period, he developed buildings and Gardens of Lahore. The Shawl and Pashmina works were reintroduced and as Per Abu-al-Fazl.

"az tawajah shahenshai dar Lahore az hazar karkhana ziyada shud".

This trade of Kashmir, established in headquarters of Punjab, survived for some time, but with the decline of Moughal Govt. this industry came to an end from Punjab.

More than 275 years, before 65 years from today, both these brothers established this industry in the city of Amritsar at Punjab.

The dynasty of Khan Bhadur, Sheikh Ghulam Hassan, by whose advice certain critical matters were decided passed away in 1898 AD at the age of 56 years. He was deprived of male issue. His brother, Aziz Khan Bhadur Sheikh Ghulam Sadiq was born in 1853

AD. The period during which due to war between Germany & France, has already been recorded, his Pashmina trade suffered very much. He during reign of Raja Moti Singh (Poonch) Kashmir was companion of Raja Shaib.

He was liberal and an egoist and was taking care about his employees. He later on migrated to Amritsar and in those days both brothers set up carpet factory. After death of his brother, he extended his factory on a Large scale. Since he was fully aware about the benefits of Trade and Education, therefore, he was always motivating Muslims towards Trade and Education. He published a Pamphlet about Business and issued a sermon on trade in his presidential address of All India Muslim Kashmiri conference.

He was always safeguarding the rights of Muslims and was always striving for extension of education. He was president of Anjuman Islamia and during his president ship, it was due to his sincere and sympathetic attention that splendid buildings of M.A.O. High School was constructed. His educational activities were not only extended upto Amritsar, but he was providing financial assistance to Anjuman Himayat Islam Lahore, Nadvatul Ulma and Aligarh college, besides Muslim Kashmiri conference and Kashmiri Newspaper of undersigned. Besides, he was assisting orphans and widows as well.

Before his president ship of Kashmir conference the earlier conference did not pay any attention for Poor and deserved students. He as president of conference, issued scholarship from educational grants which still continue and by virtue of which scores of young students are pursuing education and are earning adequate salary as employees.

He in memory of his elder brother constructed a Hall at Amritsar. Which by the name of "Ghulsan Hassan Hall" is in possession of Anjamen Islamia Amritsar. He endowed his property and according to his orders, the Anjamen Islamia Amritsar, was receiving 500 rupees annually from this Endowment.

This noble and pious man died at the age of 68 years in 1921 AD. He has three sons and three daughters, who are all alive by the grace of Almighty.

Sheikh Sadiq Hassan

The elder son, Sheikh Sadiq Hassan, was born in 1886 AD. He received his basic education at Amritsar and passed B.A. from Govt. College Lahore. In 1913 AD he returned as Barrister from Britain. His father did not allow him to work as Barrister, but involved him in carpet industry. During world war I, 1914 AD, when Turkish Khilafat was at crossroads, the Zealous youngemen framed Khilfat committee. He was one of the founders of this committee. He in those days was taking an active part in all social and religious activities. In 1921 AD, when he had to share the entire responsibilities on his shoulders due to death of his father, he as president wakf illah Dalad, has to spare some time for his business.

He was appointed as Member of Indian Legislative Assembly twice in 1923 and 1930 AD. He is member of Punjab Legislative Assembly from 1939 AD and from 1927 AD is president of Anjuman Islamia Amritsar. Before his president ship one High School one Middle School and five Primary School for Girls were manned during his 15 years tenure as president. They are now managing one Degree College, three Boys High Schools one Girls High School and four Girls Primary Schools.

At Amritsar the organization of Yateem Khanna is being manned on a large scale. He is among its founder members and from 7-8 years has been its president. He is vice-president of provincial Muslim League and Chairman of Muslim League Amritsar. The speeches he made in Punjab postal union conference, All India Muslim Kashmiri conference and Muslim Kashmiri Agricultural Board as president expressed courageously about the demands.

He also set up a new factory "Swadeshi Woollen Milles" by name in which all his family members were Share holders and himself as Chariman. Besides Amritsar he had established carpet factories at Sojanpora and Batala, but due to world war in Empore, they are temporarily closed from Sept. 1939 AD. He has been very Sympathetic towards the educational matters of Muslims since early.

His cordial relations with other religions & sects speak about his policy of Hindu Muslim Unity.

Sheikh Mohammad Sadiq

The second son, Sheikh Mohammad Sadiq was born in 1889 AD. He received his basic education at Amritsar. Then alongwith his elder brothers qualified law as Barrister in 1913 AD. After his return he started his practice as pleader. Since 1924AD. he is working as Municipal commissioner. Even has also worked as vice president of Municipality. From 1924 1937 AD, he was Member of Punjab Assembly and the Assembly Hall was resounding by his forceful speeches.

Sheikh Ahmad Sadiq

The third son, Sheikh Ahmad Sadiq was born in 1897 AD. He is Director of his carpet factory and Swadeshi Woollen Mills. He is an expert in Trade secrets like his father. He besides his joint business is founder of Islami commission shop which is doing business at high level. He is member of Amritsar Municipality. He has been president of Municipality in 1941-42 AD. He is also Honorary Magistrate of Amritsar and is follower of his dynastic policy of brotherhood.

The workers of “Islah” Newspaper

Molvi Abdul Wahid, Editor in chief Islah, Srinagar. Residence; Mianwali Raayan, district Jalandhar. Year of Birth, 1903 A.D. Fathers Name: Munshi Ahmad Baksh. After his birth for five days till his mother did not bathe, he avoided to take milk. One Pandit Astrologer, who was friend of his father, said to him that the time of his son's birth resemble Baba Nanak's time of birth. He will travel to far off places for betterment of people. His father in those days was working in department of canals in district Gujranwala. He received his basic education at Khankah Dogran. Since his father was associated with Ahmadi Sect, therefore, later he received education at Qadiyan. He was working for some time as teachers, in Madrassa Ahmadiya Qadiyan and later on at Delhi. In April, 1936 A.D. Mirza Bashir – u- din Mehmood Ahmad, Imam, Jamat Ahmadiya Qadiyan, appointed him as Editor “Islah”. At the time of his appointment, the newspaper has already stopped its circulation. It was due to his strenuous efforts that the newspaper progressed so much that it gained an important position in Kashmir. He traveled distant locations of Kashmir on foot. Even he traveled to far off area of Ladakh and in this way the Prophecy of that Astrologer came true which he had prophesied after his birth. He is a distinguished Editor of Kashmir. He has been President of Kashmir Journalists Association for two and half years.

Mr. Mohammad Amin Qureshi

Manager, Islah Newspaper Residence, Srinagar Kashmir. He during his early education resided at Burma, Jawa, Samatra and Britian, in association with Jamat Ahmadiya Lahori's preacher, Khawja Kamal-ud-deen Lahori. He traveled Europe and some countries of Asia also. After separation from Khawja Shaib's association, he was involved in Business. The reason of separation was that he had published secret information about voking mission, in Alfasal, Newspaper Qadiyan. In 1931 A.D. movement of Kashmir, he

worked quietly for it, he is not associated with Jamat Qadiyan, therefore people were not fully acquainted with him. In 1933 A.D. Mirza Bashir-ud-deen Ahmad Mehmood appointed him as Manager of "Islah" newspaper. Since that time, he is discharging his duties satisfactorily.

M. Abdul Rehman Jamee Copyist Islah

He is resident of Shopian. He learnt Calligraphy at Qadiyan. For some time he lived at Lahore and Haiderabad Deccan and due to love for his homeland, returned back to Kashmir. He stayed at Srinagar and from 1934 A.D. is working as Copyist in Islah newspaper. The editor titled him as Jamee, due to his name. The column on comedy "Jam-e-Jum" in his name was publishing in his name. Sheikh Abdul Rehman Jami was resident of Qalampora, Tehsil Pulwama.

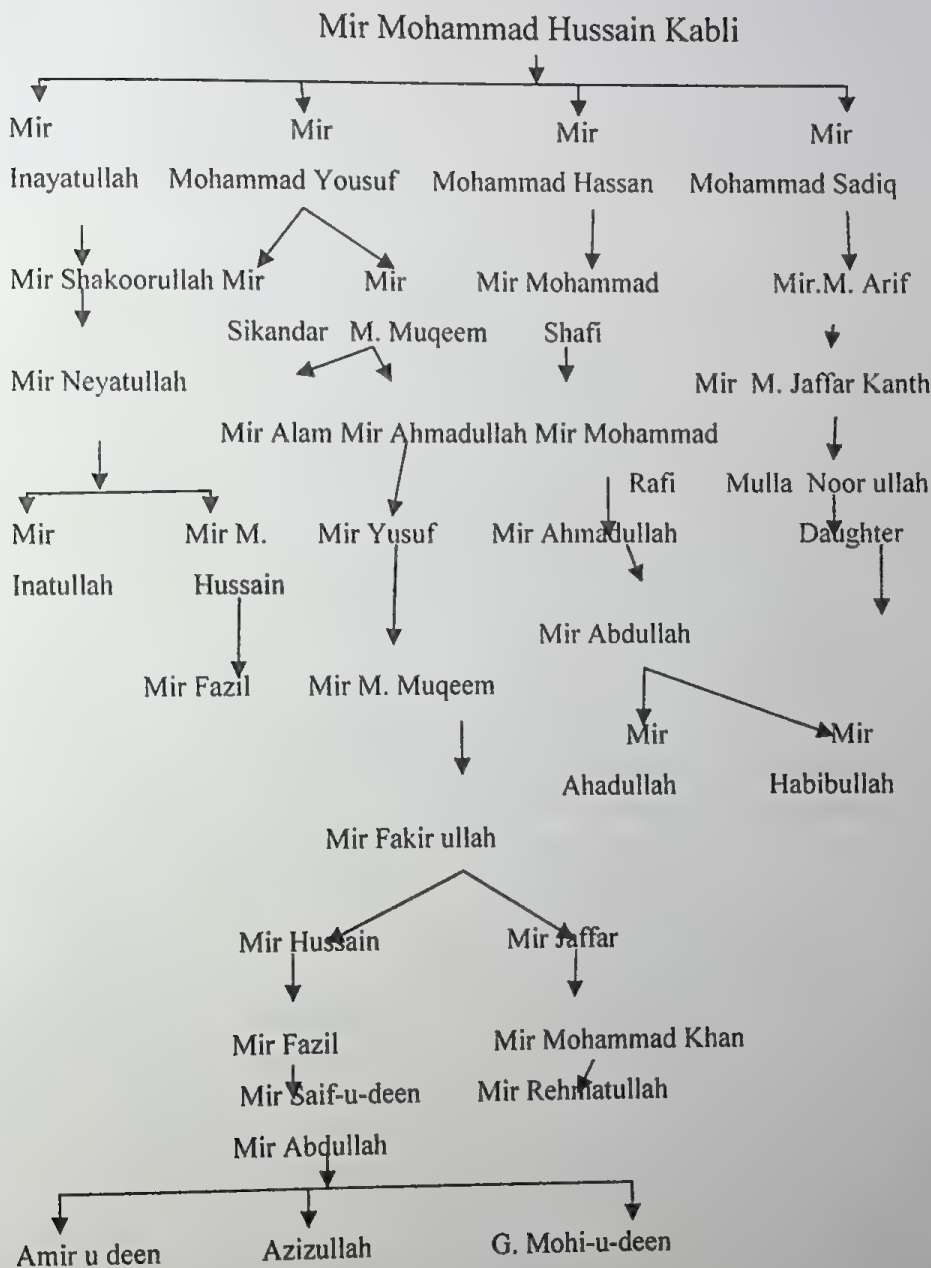
Mohi-ud-deen, Assistant Islah

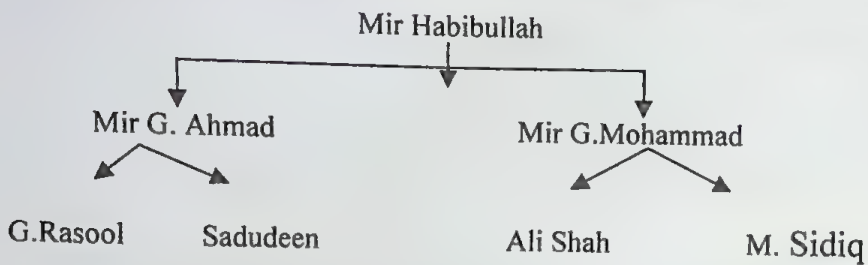
He is resident of Village Machbhawn. He was engaged in business but due to loss, he has to leave it. Since 1937 A.D, he is working as assistant in office of Islah newspaper.

Islah Newspaper

This newspaper was published by Kashmir Relief Fund Qadayan in 1934 A.D. the Kashmir Relief Fund organization is working under Bashir-ud-deen Mehmood Ahmad Sahib, Ahmadiyan Qadiyan. This newspaper is popular among Muslim circles and is read with interest. There are five educational topics publishing in this newspaper. Its field of circulation is very wide. This newspaper is on the list of Government of India. Strong voices are raised for safeguarding the interests of Muslims in this newspaper. Therefore, this newspaper had to face music many a times, during Ahanghar Government.

Kanth Dynasty





As has been recorded in "Tawarikh Aqwam Kashmir", volume 1st and ancient histories and in description of sofis and poets of Kashmir, the Kanth dynasty of Kashmir has been famous since ancient times. The ancestor of this dynasty in Kashmir has been Mohammad Hussain Kabli. The words Khawja and Mir are also attached with his name and among his progeny., the names of scholars and saints are prefixed with Sheikh, Baba and Mullah words. All these words point towards the religious status of this dynasty. The word Mir, is at present attached with the names of Mir Mohammad Hussain Kabli's Progeny. But is this Mir refer to Monghal race or Sadaats, the writers are silent about it.

In volume 1st there is mention of only two generations of Mir Mohammad Hussain Kabli, i.e, his father Khawja Kamal and his father Khawja Arif Kabli. But now the geological order available records Khawja Mohammad Arif's son Khawja Mohammad Ashraf and his son Khawja Mohammad Kamal. When Emperor Akbar, desired to construct fort around Hari Parbhat, Khawja Mohammad Hussain was appointed as Manager of this structure. In 1006 A.D, the fort was constructed within ten years. The particulars about fort has been recorded in volume 1st . The King after completion of building awarded priceless robes besides, one ornament "Kanth" to Muhammad Hussain. The same "Kanth" made Khawja Mohammad Hussain famous as Kanth. The name of Gate became famous as "Kanth Darwaza", which degenerated into Kathi Darwaza. The same Kanth is now called as Kant.

Khawja Mohammad Hussain's "Bagh-e-Hussain" situated on the bank of Safakadal, is beautiful. The fountains, flowing water channels and terraced relief has made it most beautiful. Now there are

buildings of Pandit Ganesh Joo Dhar's offspring's. The existence of Khankah Kant Mohalla is due to generosity and donations of Khawja Mohammad Hussain. In 1016 Hijra, he laid the foundations of this Khankah, adjacent to his house, near Bagh-e-Hussain. Kanth Masjid and Hamam Kanth are also annexed with it. Then in 1031 Hijra, above Malik Ahmad Itoo, in Mohalla Deedamar, he constructed Masjid Haftyar. But at last, he passed away in 1034 Hijra and is buried in Bagh-e-Hussain.

Since Akbar's time, Khawja Mohammad Hussain Kanth was a well off man and a Jagirdar. During Jehangir's period, his sons were holding important posts. From his progeny, Mir Muqem Kant and Mir Fakir Ahmad Kant, were Nazims of Kashmir, and have been scholars and writers, but in 1165 A.D during Ahmad Shah bin Mohammad Shah Delhi, Mir Mohammad Muqem has been Sobedar on Permanent basis. Khawja Zaheer Deedamari was his Prime Minister. Therefore, in order to improve economic conditions of country he curtailed powers of some officers. The recruitment in army was checked also. There was no nepotism and corruption. Therefore, officers and dismissed soldiers were sad and Panicky. Sardar Abu Qasim, who was candidate for Nizamat Kashmir in association with opposition revolted, and set ablaze Mir Mohammad Muqem's house, destroying property worth lakhs of rupees. They looted and plundered some property. Due to assistance of Khawja Zaheer and Mir Muqem Ahmad Shah Durrani has a chance to conquer Kashmir. Abu Qasim was imprisoned and Mir Muqem regained power and confidence. During Raja Sukh Jeevan's period Abu-al- Hassan bin Mohammad Muqem was imprisoned. In 1176 Hijra, after Raja Sukh Jeevan's punishment, Munyam-ul-doula, Nawab Buland Khan Siddozia again appointed Mir Mohammad Muqem as Mukhtar-ul-Mulla. Wa Maal. Pandit Kailash Joo Dhar made conspiracies against him and at last got him killed by Mir Hakim Quonongo of Paragana Kluiama.

All these events are recorded in all histories of Kashmir and afterwards in 1191 Hijra, Mir Fakir ullah Kanth, during his Nizamat, treated Hindus badly for taking revenge for his father and the way he fought with new Nazain Kashmir Muslah-ul-doula, Noor-ud-deen

Khan and after defeat died in Karnah area. All these events are recorded in histories.

Khawja Mohammad Hussain's second son, Mir Mohammad Mohsin Kanth was a pious rich man. He was devotee of Akhoond Mulla Mohammad Shah Bdakshi. His son, Mir Mohammad Shafi was a religious man. He had Jagir at Khuihama and was in charge security of Kashghar and Tibet. His son, Mir Mohammad Rafi was married to daughter of Sheikh Moulana Mohammad Amin Ganai's grandson Baba Noonee Ganai Qalashpora. He then went to Delhi and extended his Jagir.

Nawab Buland Khan Munyum-ul-doula, after maintaining law and order, appointed Mir Abadullah Kant son of Mir Rafi Kant, who was Jagirdar worth thirty thousand Kherwars, as advisor and extended his Jagir. Mir Abadullah was a wise and a courageous man. His son, Mir Abdullah Kant, migrated from Srinagar to Baramulla, where he was in possession of his Jagir and resided there. His elder son, Mir Habibullah's sons reside at Baramullah and second son, Mir Ahadullah's sons are settled at Gaddee Habibullah Kaahan district Hazara and despite of living in far off area of English dominion there relations are intact in their community.

Mir Mohammad Sadiq son of Mir Mohammad Hussain Kant's grandson Mir Mohammad Kant and his son Noora Baba was famous Sofi and scholar of Kashmir. Noora Baba was student of Akhoond Mulla Abdul Satar Kashmiri, Mulla Hassan-u-din Kashmiri and Mulla Fazil Mubarak Khan, and devotee of Mirza Mazhar Khan Jane-Janan. He died on 4th Rabi-ul-awl, 1100 Hijra and is buried in the compound of Hazrat Bahu-deen Ganj-Baksh.

Mir Mohammad Kabli's fourth son Mir Inayatullah Kant was in possession of some Jagir at Paragana Krohen. Among his fourth generation, Mir Inayatullah, pen name, Himmat, created name in poetry, while Mir Inayatullah Himmat's nephew Mir Fazil created name in state affairs. Mir Himmat Kant was devotee of Hazrat Makhdoom Sheikh Hamza. In his last age, he went to Karnah and passed away there on 9th Rabi-ul-awl 1180 Hijra. According to his last will his dead body (Corpse) was buried in the compound of Hazrat Makhdoom Sahib. Amir Khan, Jawan Sher, Dilair Jung Bahadur

during his Nizamat(1194 Hijra) appointed Mir Fazil Kant son of Mir Mohammad Moshin Kant, Brother of Mir Inayatullah Himmat, as his prime minister and handed over law and order department to him. Haji Karim Dad Khan, Bamzai during his Nizamat, also appointed him as in charge of revenue department. But Habib Mir Fazil could not fulfill his duties dutifully. He not only killed him but all-powerful officers of Kant dynasty were also killed.

The people of Kant family were working as Shaib Kars, Jagirdars and prime ministers since Akbar's period. Some of them were disappointed by Haji Kazim Dad Khan, whose oppressive policies had made Kashmir a hell and whatever had left was accomplished by Khalsa Government, which historians of Kashmir thought to be not less than doomsday. During Khalsa Government, most of Muslim Jagirs were confiscated and stipends were stopped, even people migrated to other states.

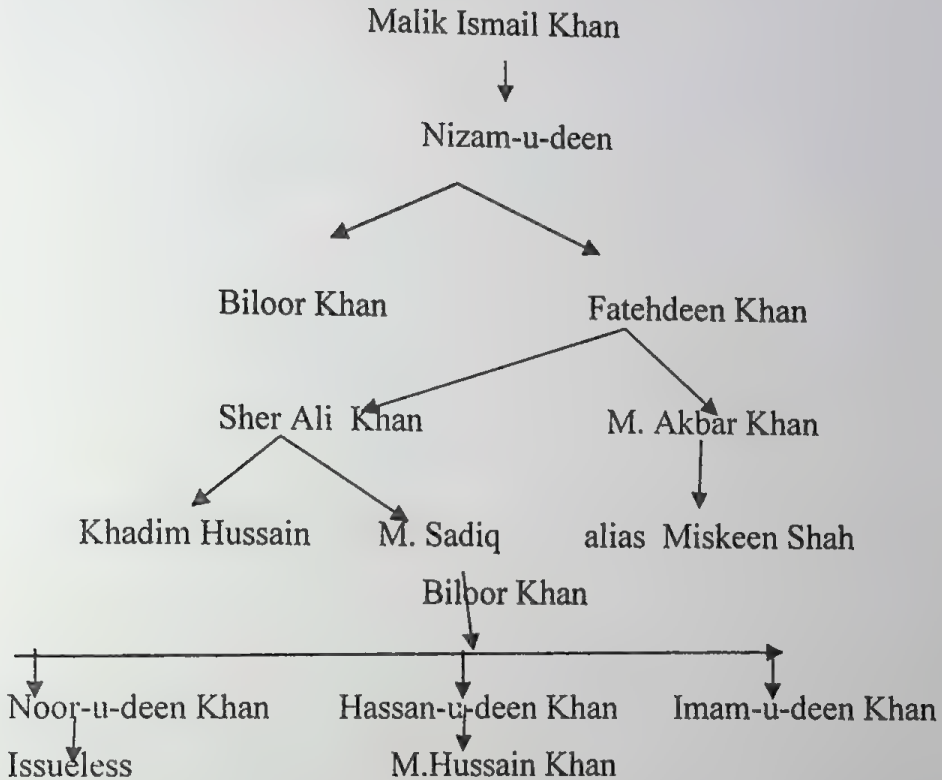
The present members of this dynasty, are late Molvi Ahad ullah's sons, Molvi GhulamMohi-ud-din, Molvi Azizullah and Molvi Amir-u-deen. Azizullah has died. His son is working as school teacher at Sumbal. Molvi Ghulam Mohi-ud-din is Numberdar of Gaddee Habibullah Khan, District Hazara. Among his three sons, Abdul Wahid is doing business with Molvi Amir-u-deen at Baramullah. The second Mohammad Maqbool Kant is residing at Baramullah. The third Abdul Qadir is involved in business at Gaddee Habibullah. Molvi Ahadullah's third son, Molvi Amir-u-deen is shopkeeper at Baramullah, named "Molvi Amiir-u-deen, Abdul Wahid". Mohammad Sidiq and Ali Mohammad alias Ali Shah sons of Molvi Ghulam Mohammad are shop keepers, s well as contractors, Mohammad Sayeed and Ghulam Rasool sons of Sadudeen are at Baramullah. Among them, Ghulam Rasool is cashier in Baramullah Cooperative Bank. Except them, there is no Kant family in Baramullah. However, there are many Kant families at Srinagar.

Malik Dynasty

In "Tawarikh Aqwaam Kashmir", it has been recorded that Malik is a title, which during Emperors time was awarded to deserved royal services. Such deserved people are found in every country, race and status. Since at present, there are some Hindus and Muslims whose ancestors have been awarded the title of Maliks by the emperors for their services and their progeny is still called Maliks.

Among Muslims Kakayzai race, which belonged to Afghanistan, are called Maliks. The Raieen race of Punjab and U.P who in origin are Arabs are called Maliks, as Khan Bhadur Malik Mohammad deen Barrister at Law, Ex. President Municipality Lahore. The title of Tawana race of district Shahpora, Punjab is also Malik. Therefore, Sir Malik Omar Hayat Khan Tawana and his son present prime minister Khazir Hyat Khan Tawana are referred as Maliks. Some respected Hindu families of Bengal and Punjab are called Maliks until date. Some Hindus of Mulatan and Balouchistan are commonly called Maliks. In Afghanistan and Frontier the title of some respectable families is Malik. In the same way the races in Kashmir. Poonch and Jammu are, called Maliks, their ancestors have received this honorary word as a title. For example, Malik Haider Chadoora, author "Tarikh Haider Malik", who during Jehanghir's era was a reputed Rais and Jagirdar. He in his history records about his genealogy that : "My ancestors belonged to Rajput Rajgan Kangra's breed who in Kashmir were called Raina's". Haider Malik writes his Majesty awarded me the title of Rais-ul-Mlik and I became famous as Haider Malik. Now his Progeny is called Malik though he belonged to Rajput race. Likewise, Malik Saif Dar and Malik Ali Dar, who were holding important posts during "Shahan-e-Kashmir", were called Maliks. During Budshah era in Kashmir Malik Masood Thakore and Malik Jalal Thakore who during that period were among the commanders were called Maliks Ibraheem Ahmad Magray, who took active part in repairs of Jamia Masjid Srinagar was also called Malik

Malik Afghan Race Genealogical Order



Ahmad Shah Abdali and his sons ruled Afghanistan for 60 -65 years. During that period, many Afghan Tribes who are called Malik and Khan had settled in Kashmir. Among them, one tribe of Lodhi Pathans who was titled Malik was spending his life respectfully in Kashmir. But when in 1819 AD Sikhs defeated Pathans in Kashmir and began to make selective killings of Muslims especially Pathans, one young Lodhi Pathan, Malik Nizam-u-deen Khan left Kashmir along with other sufferers of his religion. Poonch Kohistan has been asylum of migrants and sufferers of Kashmir. This oppressed caravan also moved towards the same hide out. But still their caravan has not reached its destination, that due to hard and hazardous route and not

facing difficulties, his father Malik Ismail Khan passed away and on the other hand Nizam-u-deen's minor son was lost enroute. Malik Ismail Khan's grave is adjacent to Peer Balla Shāh's Mazar.

The father's death, son's disappearance, difficulties of travel and migration from homeland were sufficient for one's disappointment and sadness, but this young man did not lost courage. After relieving from his father's burial, he accompanied by rest of caravan arrived Poonch. When he was not satisfied in city due to disturbances then after few days he also shifted from there and stayed at village Daman which at present is situated in Tehsil Sidhonti of Poonch. After his exile the Sikh Government did not last long in Kashmir. In 1846 AD i.e 1903 Maharaja Gulab Singh established his Government, there at the behest of English Sarkar. In 1857 AD his son, Maharaja Ranbir Singh was permanent ruler of Kashmir after death of his father.

In those days, Nizam-u-deen was about fifty years old. He though in his early age was a Pious young man but due to untimely death of his father and disappearance of his son was always in sad state of affairs and was spending most of his time in worship. One night, in a dream, he sees his son at Chitral. In those days Maharaja Ranbir Singh's army was involved to assist British Government in war there. He saw his son wounded in dream and when he woke up, he leaving his household there in control of his young son Biloor Khan, left for Chitral and hugged his disappeared son Fateh-u-een Khan, after several years, by recognizing through Kashf. Fateh Khan while narrating his story said that one pious man looked after me. He arranged for my education for 8-10 years. Then I got recruited in Maharaja's army and was promoted as Hawldar. After 26 years, I am wounded in Chitral war. Therefore, Fateh deen was retired due to his wounds, and the certificate, which was received by him on that occasion a copy of it has been received by me, which is as:

"For information of all state and Army officers that the bearer of this certificate Mr. Fateh-u-deen Khan, Hawaldar, Regiment, Body Guard Army is retired from his services in army due to medical (unfit) reasons after 26 years, one month and 22days service. His age at the

time of his recruitment was 18 years. His character and behavior has been very good”.

Signature of

Command Officer Body Guard,

Colonel Rugbeer Singh

Dated : 1st Magh, 1964 Bikrmi

Afterwards, there is mention of Shape, Residence, Parentage and Nationality.

His parentage is recorded as Nizam-u-deen Khan, Resident of Dhamnee, Nationality Afghan.

A copy of letter dated: 3 Katik 1999 Bilermi, from colonel Sher Ali Khan retired Ajutant Quarter Master, General Kashmir Army was sent be Sher Ali Khan son of Late Fateh-u-deen Khan, which throws light on late Fateh-u-deen Khan's service career in Army and his courage, as:

“Your father Fateh-u-deen Khan (Late) was in Army service for 27 years. He participated in Nomal (Gilgit) war in 1944 Bikrmi and Chitral war in 1951 Bikrmi. He has received a gallantry award. He during long Patrolling which extend from 18-20 miles, after one time meals and like a brave soldier holding a Rifle was marching on foot with Platoon and never complained of tiredness. The officers of Platoon had great respect for him.”

Nizam-u-deen after his return survived for some time and passed away. His younger son, Biloor Khan who is yet alive states that he was a very pious man. While carrying his coffin three pious men came across among one of which led Nimaz Jinaza. Fateh-u-deen Khan purchased some land area at village Dareek during his father's life. He is constructing a very simple but modern house for his residence. Fateh-u-deen Khan is a religious man. He was regarding it good to participate in anybody's Jinazah.

Besides, his own village, if somebody's death occurred among any other Muslim he used to participate there. Since he was acquainted about religious knowledge there during discussion, no Molvi or Mulla could compete him. He was very fond of books on Tasawaf, Morality and History.

It is a strange coincidence, that the way his father was sad for his separation, the same way he was weeping day and night for disappearance of his elder son, Akbar Khan. Mohammad Akbar Khan during his young age left his home without permission from his father. For some years he was employed somewhere and was sending money to father. But later on, neither money nor was there any address about him even there was no news about his life or death for many years. Fateh-u-deen's condition in absence of his son was like that of Hazrat Youqf. Therefore, he also lost his eyesight in weeping and at last passed away in 1989 Bikrmi. For 25 years, he received Pension and died at the age of 70 years. After 5 years of his father's death, Mohammad Akbar Khan returned as Sayees Miskeen Shah and after 17 days disappeared again. After five years, he returned in 1942 AD.

The particulars about Sayeen Miskeen Shah, as per his recordings a copy of which his brother Sher Ali Khan dispatched are very interesting. He records, "I took anoath of allegiance at the hands of Peer Agha Hassan Naqshbandi al Farooqi. In those days, a Caravan of Allah Walayaz was traveling to Hijaz. I also joined them. We traveled on foot for most of the distance and it took us only complete year to travel. I stayed for four complete years at Mecca Mouzama. Returning via Karachi route, I reported to my patron, who in those days was staying at Karachi".

In Sind, Saints and Sofi's were called Shah, Sayeen and Sayeen Baba. I was also awarded with title Shah and handed over Khilafat papers by Peer Shaib was directed to go tostate of Kuchh. Now my stay was there on a top of a mountain. The Muslims of Kuchh had great respect for me. Since Poonch is my birthplace and is related by blood, therefore due to love for homeland I often visit there, otherwise the habit of seclusion for many years has confined me to mountains and deserts.

His brother Sher Ali Khan, records that one day he went to his father's grave for offering "Fateha". A sound was heard there. He said that I am the same depressed man. Then there was no reply except silence. Then after offering evening prayers he rested for some time. During dream, what he saw that sun rising from north

approached close to him and the following couplet was written inside it.

“makanam la makan bashad,
Mishanam bay nishan bashad,
Na tun bashad na jan bashad,
Na bashad Ishaq jananam”.

Sayeen Miskeen Shah at that time in october 1942 AD was in his homeland and planning to visit Sind. His age is about 36 years old. Fateh-u-deen Khan's son (younger) Sher Ali Khan is 26 years of age. When he came to know about arrival of his brother, he was an employee in Quetta. He rushed immediately to meet his brother. Fateh-u-deen's younger brother Biloor Khan's son Imam-u-deen Khan was an employee in Top Khana, Field Battery, for 18 years and is now a pension holder. Shams-u-deen Khan is an ordinary farmer. The marriages of this tribe beside their own community are with Rajputs, Afghans and Sidhan race. Hawaldar Major Mohammad Feroz Khan Salaria Resident of Trad Tehsil Sidhanti is their relative. This community is eager for seeking education though they are not well read.

Late Malik Jan Mohammad Lahore

His father Malik Ghulam Hassan during last days (1832 AD), of Maharaja Ranjit Singh during Nizamat Prince Sher Singh compelled by famine, leaving his orchards and land holdings at Shahabad Verinag, migrated to Lahore. He is related to Maliks of Shahabad Verinag. He was accompanied by a small group of people. Among them was Lahore's millionaire and Rais Azm Mazdoor, Mian Sultan's, young widowed mother also. These poor people were facing lot of trouble. But due to their hard labour earned good name. The age of Malik Ghulam Hassan and Mian Sultan was not more than 10-12 years. They were paternal and maternal brothers. When Almighty

helped Mian Sultan, he in real sense became "Sultan", Malik Ghulam Hassan was his treasurer. When news about Malik Ghulam Hassan and Mian Sultan's prosperity reached Kashmir, their Peer also visited them. Malik Ghulam Hassan was also asked by his Peer about Kashmir, but he did not thought it proper to return back to Kashmir. Mian Sultan had great love for Mian Mohammad Bota Bhat, Wrestter, Rustom-Hind, who was son in law of Malik Ghulam Hassan. He used to go to Baroda and Maharaja Gayakward of Baroda had great regard for him. When Mian Mohammad Bota got married, Mian Sultan said to him not to go to Baroda now keep four to five Jawans here and I shall pay their expenditure. But he did not accept and left for Baroda.

Mian Mohammad Bota was really Rustom Hind his time. On his death, Nawab Fasee-ul-mulluck Bhadur, Mirza Dag teacher of Hazoor Nizam Late Mir Mehboob Ali Khan and Hafiz Jaleel Hassan Jaleel (Presently Nawab Fasahat Jung Bhadur, teacher his exalted Highness Mir Mohammad Usman Ali Khan Bhadur Nizam Deccan, wrote historical eulogy on the request of and assigned Nawab Fasee-ul-Mulluck Bahadur's written Qatah is published in his last Dewan Yadgar Dag and is engraved on the grave of late Rustom Hind. But Nawab Fasahat Jung's recordings are still unpublished.

The second brother of late Malik Jan Mohammad was Malik Faiz Mohammad. He died at his young age. He has three sons and all of them are employed by the grace of Almighty. The elder son Malik Mohammad Ahsan is chief secretary in Nabb state. The middle son, Malik Mohammad Akram is an employee in the same state and third son Malik Mohammad Hassan is serving in police department at Bombay.

Mian Mohammad Sultan Lahore

He is same Sultan Malik, who along with Malik Ghulam Hassan due to Sikh oppression and famine, migrated to Lahore with his widowed mother. At that time, his age was not more than 13-14 years. The detailed description about the same has been published in

Mushair Kashmir. He first of all started soap making at Lahore. Then established a lime Kiln. Mian Sultan was a handsome young man. He was fond of boating. In front of Maharaja Sher Singh (1840-1842 AD) he defeated his opponent in boat racing. Maharaja was pleased and awarded him a horse as prize. In those days, the fort was repaired. He supplied lime there. Gradually, luck favored him. The marriage of Mian Mohammad Bota Wrestler Rustom Hind was arranged by him and he gave him some buildings also, which due to carelessness of said wrestler were under control of Maharaja Jamnu and Kashmir.

During English rule he constructed Lahore cantonment, Lahore station, Landah Bazar, Delhi Darwaza, Sarai Mian Sultan, Attock Bridge, Mazar Hazrat Sayeed etc. Besides, he constructed some mosques and wells. In Lahore, Mian Sultan is famous for his generosity, by which his name will be remembered till last. He paid debts of hundreds of people. He remarried hundreds of widows. He paid funeral expenditures for innumerable poor and orphan. He provided cattle to needy zamindars. He paid money to Dewani prisoners to get them released. Mian was really Hatam of his time and was called Sultan Lahore. He was a Philanthropist. His doors were open for all Hindus, Muslims and Sikhs. Since he was illiterate and not aware about hospitality of powerful officers, due to displeasure of high officials his works worth lacs of rupees which he had spent were all waste. Therefore, he had to borrow money from others. Maharaja Ranbir Singh was ruler of Jammu and Kashmir. The agents got 5-6 lakhs of rupees as debt from Maharaja mortgaging his all property including some villages. From Maharaja he was receiving five hundred rupees per month. His young mother, remarried with a Punjabi at Lahore from whom he had a stepbrother who had died at Kabul during his life. He had good relations with Kabul. When Amir Sher Ali Khan, ruler of Afghanistan, came to Lahore, he spending thousands of rupees invited him and presented valuable horses as gift. He was issueless. At last he died on Feb. 4th, 1879 AD ie. 27th Ramdhan, 1294 Hijra. He lies buried in Mianee Shaib's graveyard.

Khan Shaib Malik Karm-ud-deen

His original sub-caste, is recorded in "Twarikh Aqam Kashmir" Volume I as per census report and in this volume, there is mention of Parray dynasty separately. His elders were titled Maliks. Their homeland in Kashmir is village Trisal, Tehsil Kulgam. It is the same Trisal on whose name, the famous dynasty of Srinagar, the elder of which at present is Pandit Tara Chand Trisal, Rais Kashmir. His grandfather along with other sufferers migrated from Kashmir to village Bugwal, Tehsil Kharyain district Gujarat. His father's name was Malik Omar Baksh. He was born on March 19, 1884 AD. In 1895 AD after primary education, he passed iterance from Gujarat Scotch Mission in 1901 AD. Since his father's income was meagre and there was no arrangement for educational expenditures, therefore, his mother sold her land and ornaments for education of his son. He says, that "not to made mention of my mother, will be against the rules. If my life is said to be successful upto certain extent the prayers of my parents are most important".

After Entrance examination, he left towards Boluchistan for seeking employment. Travelling through different areas, he participated as candidate in the office of Quetta Agent Governor General, Boluchistan. These were the days, when trade relations between Iran and Hindustan were on the Carpet before Government of India. Among, these Plans it was proposed the besides construction of roadways in Noshkee, Rabat, Seestan and Mashd, Telegraph offices be made available also. Therefore, after qualifying Entrance examination, he was serving on the border of Iran and Boluchistan from May 1905-1914 AD. In 1914 AD, when world war I was declared, he returned back to India upto 1916 AD, he accompanying war expeditions was serving satisfactorily on certain locations at Punjab and Frontier areas. In 1917 AD, he was transferred to Srinagar, where despite of his official engagements, he on the request of people agreed to be the Nazim of Anjaman Hamdard Islam. At that time, the Anjaman had capital of ten rupees only. He due to his tireless efforts raised it up to departments were introduced in its fold. There were

differences between Punjabi Party Amira Kadal and Anjaman. Nusratul Islam since long and he were instrumental in sinking their differences.

In 1918 AD, he had to go to East Iran for field survey and reached upto Mashd. The higher army authorities commended his services for army. His Excellency, commander in Chief, besides recognizing his distinguished military services awarded him medals and through was minister, Mr. Winston Churchill; Malik Mouzam awarded him a certificate of Excellence. For such services, he was awarded the title of "Khan Shaib" in 1921 AD and on the Jubilee ceremony of King George Vth, was also awarded with a Jubilee medal.

In 1921 AD, on his return from Iran, when for educational needs of children, he left to his village; his late father migrated to Gujrat permanently and passed away there on 10th February 1927 AD. After about seven and half days death of his father his mother also died on 14th Rajab 1353 Hijra i.e 24th October 1934 AD. In 1928 AD, he was telegraph Master and in 1937 AD was promoted as Superintendent Telegraph in =Rs. 700/= grade and after 34 years of service returned from his services. On this occasion, he was invited in a party in his honor at stafal Hotel in which his services were acknowledged by speakers.

After his retirement from active services, he was a social worker. He was Hony Secretary of All India Post and Telegraph society, (Annual Budget = ten lakhs) under leadership of Dewan Chaman Lal and Dr. Khalifa Shujah-u-deen. Later on due to certain differences, he established a separate society namely Muslim Cooperative Society Post & Telegraph, which is proving very beneficial for improving economic conditions of Muslim employees of the department.

He besides an influential member of Anjaman Himayat Islam, Lahore for many years is member of its finance committee and secretary publication committee. In Muslim town Lahore he has constructed a house in an orchard and named it "Alkaram". He is residing there at present. He is honorary secretary of Muslim Tour Society. He has three sons and one daughter. The elder son Khurshid

Anmad Malik is an employee of New Delhi Telegraph office and is on the road of progress like his father. The second son Iqbal Ahmad Malik is an employee in Telegraph office Shimla for last six years. He is respected by his contemporaries and superiors due to his personal qualities and character. The third son Riaz Ahmad Malik, after passing Entrance is student of "Dairy Diploma" in Government, Dairy Institute Banglore. His daughter named Zubaida Begum is a degree holder in Islamic field of education. She is married to Molvi Abdul Rahim M.A. Sub-Judge, state of Kashmir, who is son of Molvi Mohammad Abdullah, Advocate.

Malik Nazir Mohammad Asst. Superintendent

During Pathan era, his elders migrated from Kashmir to Jammu. From there they reached Lahore. Among his second and third generations, Malik Ghulam Mohammad as Government employee went to Shillong. But he passed away there in his young age. At that time, the age of his lonely son Malik Nazir Mohammad was six months only. He spent his childhood in his mother's lap and his mother admitted him in a school. But after passing Middle, he was in need of employment. Still the desire for education was in his mind. Therefore, he was still in service that he passed Matric examination in 1923 AD.

At Lahore, Sheikh Mohammad Sidiq was a pious Kashmir. He was married in his home. On April 15, 1922 AD a son was born to him. His name is Iqbal Ahmad and he is reading in 2nd year at present. Malik Nazir Mohammad worked in different wings of Lahore Municipality and at present is holding post of Assistant Superintendent General in Chungi wing of Lahore Municipality. The new settlement colony enroute Poonch Lahore road, adjacent to Barjee, there is an Islamic Park and a splendid Mosque for which he has contributed a lot in laying its foundation. A free dispensary has been set up in Islamia Park and a public Hall is under construction. In this Park, the population of Muslims is on increase. An association of unity and

progress stands established and he is its General Secretary. Among his relatives, include Sheikh Mohammad Hussain Divisional Inspector Railways son of Late Mohammad Sidiq; Haleem Mir Noor-u-deen Municipal Commissioner and President Anjuman Kashmiri Musalman Layalpore and his distinguished son Mir Abdul Quyum B.A, LLB, Advocate etc.

Munshi Rasool Malik Bhadrwahi

His great grandfather was a Hindu Rajput, who embraced Islam during Pathan era. His son, Abdul Khaliq was called Tilak due to some Government job. He had two sons, Aasim Malik and Fatah Malik. Fatah Malik was his uncle. Among his three children, one daughter is alive and is living at Lahore. Among her sons Mohammad Malik died at Bombay. Aziz Malik leaving his son Bader Mian passed away. His one daughter was married to famous lecturer and scholar, Late Khanshaib Munshi Siraj-u-deen Dar Mir Munshi residency. He has two sons and few daughters. The elder son of Late Khan Shaib Mr. Bashir-u-deen in Tehsildar at Gilgit, and younger son Amir-u-deen is a business man at Srinagar. All daughters of Khan Shaib are educated. His elder daughter is B.A and is married to Mohammad Anwar, Asst. Accountant at Srinagar. His Uncle Mukhta Malik's daughter who resides at Lahore and is still alive, has two sons, Atta Mohammad and Mohammad Sharief. Both are working in important posts at Lahore.

Munshi Rasool Malik is Aasim Malik's son. His younger brother is Ghulam Ahmad Malik. More than one hundred years have passed that his father Gandsar Singh migrated from Kashmir to Bhadrwah. He was Pashmina trader. When Pashmina trade was at its low, he became a shopkeeper. In 1942 Bikrmi, when Maharaja Ranbir Singh died, Aasim Malik passed away. He has five sons and three daughters. His elder son, Ghulam Mohammad Malik has also children. His brother Ghulam Ahmad Malik has also four sons and his elder son Ghulam Mustafa Malik has also children. His whole dynasty is educated and all his family members, both young and adult are

taking part in social and Islamic activities. Besides Bhadrwah, his relatives are also in Amritsar. In land settlement papers, his caste is recorded as Malik and is an agriculturist. He is President of Town Area Committee and Zaildar of Allaqa and one of big contractors of Bhadrwah.

Maliks of Shahabad Verinag

The south Kashmir areas of Shopian, Shahabad, Kulgam and North Kashmir area of Bandkote are of historical importance. A brief description about them and basis of nomenclature of Malik Caste, has been recorded in "Twarikh Aqam Kashmiri volume 1st". In Shahabad Dooru, Malik Noor Shah has been a influential Rais. He supported Maharaja Gulab Singh in conquest of frontiers and maintenance of peace in Kashmir.

Malik Ghulam Qadir Ex-Zaildar Shahabad and present Zaildar and other members of this dynasty are descendants of Noor Shah. The undersigned observed ancient records of genealogy with Malik Ghulam Qadir, which reveals that Maliks of Shahabad race were Rajput's in origin and they are related to Rajgan Chenani dynasty who are Chendial Rajputs. Long ago, one of the elders embraced Islam during Mughal Government. The Progeny of this caste was awarded the title of Maliks due to their remarkable services. Therefore, their whole dynasty at present is called Maliks and are distinguished people in their area.

Maliks of Shopian and Nadigam

It is revealed from the statements of people from generation to generation, that Malik Caste of Shopian town of Kulgam Tehsil and village Nadigam belong to Progeny of Chogna Kings. Their elder Akbar during Kashmir attack or after conquest came to Kashmir and settled here. At Shopian Malik Aziz Shah and Malik Akram Shah are famous contractors and Rais and in Nadigam, Bhadur Malik and other people are leading figures among their community. A branch of

Nadigam Maliksis settled at Gujranwala Punjab and Kashmir. Among their branch late Malik Ghulam Mohi-u-deen and Malik Abdul Aziz have been two remarkable brothers. The son of former Malik Abdul Quyum Barrister at Law is Professor of international repute at Law College, Lahore and have been editor of Muslim Standard Newspaper in England. He was acquainted well about politics of Turks and the causes of their revolution. His younger brother Khan Bhadur Malik Abdul Rashid is posted as Deputy Director Agriculture at Bengal, Malik Abdul Aziz, retired employee of education department's son, Khan Shaib Malik Abdul Rahim retired Superintendent department of Telegraph is famous in Punjab, frontier and Kashmir.

Maliks of Trehgam

In this famous historical location of Tehsil Hindwara, whatever Maliks live there, all belong to Chak race. The Chak tribe ruled Kashmir for 34 years. Akbar, who conquered Kashmir and laid foundations of Moughal Government, defeated the last King of this race, Youqub Shah Chak. The Sarpanch Mohammad Malik and Secretary Khaliq Malik of panchayat Trehgam, who are concerned about development of Zamindars and are careful about their duties and other people of their community are called Maliks. At Jammu one family of Maliks is also settled, whose title is Chowdry. Among them, Chowdry Mohammad Shafi B.A is Deputy Inspector in department of customs, who is son in law of famous social activist of Kashmir and Punjab, Khadim, Munshi Ghulam Mohammad Khadim Late Rais and Zamindar, Zainagir Tehsil Hindwara.

Sadaat Indrabia Vandhama
Alhaj Peer Syed Mir Mohammad
Saif-u-deen Shah Indrabi

Saint- successor Ganderbal Kashmir

1. Hazrat Ali ^(RA)
2. Hazrat Imam Hussain ^(AS)
3. Zain-ul-abideen
4. Imam Baqir
5. Imam Jaffer Sadiq
6. Imam Musa Alkazim
7. Syed Hussain Asghar
8. Syed Abdullah
9. Syed Abdul Hassan Ali
10. Syed Abdullah II
11. Syed Ali Akbar.
12. Syed Abdullah Salis
13. Syed Akbar II
14. Syed Mohammad.
15. Syed Abu Ali.
16. Syed Muslim Indrabi.
17. Syed Hassan.
18. Syed Abdul Qasim.
19. Syed Abdul Harris.
20. Syed Ibraheem.
21. Syed Jalal-u-deen.
22. Syed Abdul Mutlab.
23. Syed Jalal-ud-deen II.
24. Syed Sharf-u-deen Mehmood.
25. Syed Shamus-u-deen.
26. Syed Ahmad Indrabi Kashmiri.
27. Syed Mohammad.
28. Syed Ibraheem.
29. Syed Shams-u-deen Indrabi.
30. Syed Mohammad Meerek Indrabi.
31. Syed Ahmad Qasim.
32. Syed Shah Mohammad Mirza.
33. Syed Abu al Hassan.
34. Syed Mohammad Jaffar.
35. Syed Abdul Razaq.
36. Syed Mohammad Mirza II.
37. Syed Abdul Samad.
38. Syed ullah.
39. Syed Hassan Wandhami.
40. Peer Haji Syed Saif-u-deen Shah.

Syed Mohi-u-din Saifi

Late Syed Zia-u-deen,

Syed Ahmad Syeed Shah Saifi.

The geneology is evident, that he is related to Hazrat Ali ^(RA) through 40th generation. From Hazrat Ali ^(RA) 16th generation, Syed Muslim came to Indrab, which is a beautiful city between Kabul and Balak. From his 11th generation, Syed Ahmad bin Shams-u-deen Indrabi who was sister's son of Hazrat Syed Amir Kabir Mir Syed Ali Hamdani, came to Kashmir, accompanying Hazrat Amir Kabir during Sultan Qutub-u-deen time. Since they came from Indrab therefore, were famous as Indrabi's. From his 5th generation, Syed Mohammad

Meerak Indrabi has been a pious man. His middle son, Mir Syed Ahmad Qasim like his other brothers was a scholarly man. His Mazar is at village Puchal of Cherat area, in Tehsil Pulwama. From his 90th generation, Hazrat Mir Syed Hassan Indrabi migrated to Phag area and settled at village Wandhama Tehsil Ganderbal. Mir Syed Hassan Shah was follower of Qadria silsila and was often living in seclusion; therefore, Syeda BeeBee Farooqa his wife was living with her father Peer Khaliq Shah. Therefore, the son who besides Kashmir, created name for Sadaat Indrabi of Kashmir in Punjab, Sind and other parts of India was born on 27 Zeeqad 1295 Hijra. His maternal uncles named him Saif-u-deen. He studied under his father besides Hazrat Baba Deen Mohammad (RA) Chooria Sharif, Baba Abdul Samad Kishtawari Caliph Hazrat Baba Shaib and other pious man, the Naqshbandia and Chistia silsila. He is authorized to take oath of allegiance from his devotees in all three faiths of Qadria, Chistia and Naqshbandia. He proved his mettle by looking after cattle of his patron (Pir Musshid), and achieved wonderful secrets of salook and tasawuf. He was living in seclusion in caves and mazars for 40 days. The author of "Tazkera Saifia" has made mention about his strenuous and patient prayers and travels through a difficult terrains. He has been to Ziyarat Harmain Sharifeen twice and also visited Bagdad, Karbala, Mashd, Kofa, Damascus. Syria, Mecca Mouzama, Medina Minawara to offer prayers on the graves of religious scholars and saints. He first of all visited India in 1908 AD and later on he had to visit Punjab, Sind, Delhi and Ajmeer, every year, on the request and insistence of his devotees. His devotees dot in abundance at Lahore Multan Karachi, Meerut, Sukr, Delhi and Poonch. After death of his father he became successor in 1914 AD.

The undersigned first of all met him in the press at Lahore of Sheikh Ahmad Ali Chisti Owner Library Gulzar Mohammad. He provided support the movement to educate people of Kashmir. Therefore, next year, he on his personal expenditure opened twelve Maktabas in his own area and Tehsil Baramulla, even he organized a conference for opening of a Middle School at Gabnderbal in which some local education officers and poets and lecturers from Punjab participated. These Maktabas and Madrassas were receiving grants

from the department of education, through his efforts and influence. The number of his devotees as recorded in his register is 88555 till date./ in his homeland Wandhama which is at a distance of 5-6 miles from Ganderbal. A Langer (Kitchen) is open for his devotee and travelers. This devotees published some books about his life, in which his biography and prophesies are recorded in a beautiful pattern in which Malfozat Saifia; Tazkera Saifiakhurd; Takeem Saifia; Anwar Saifia and Tazkera Saifia Kalam are worth mentioning.

His one son Shaibzada Syed Zia-u-deen died in prime of his youth and two sons whose name stands recorded in the geneology are alive. His teachings for his devotees are recorded as:

1. Act upon Farz, Wajib, Sunnat and Mustahib.
2. Earn through legal means and avoid all Shirk and Bidat.
3. Avoid bad company. Avoid theft, speaking lie, Hatred, Jealously. Don't Harm anyone.
4. Obey your parents .
5. Avoid displeasure of Allah and Prophet Mohammad ^{SAW}.
6. Follow Imam strictly. Do participate in Joy and Sorrow of Muslims.
7. Always remember death.
8. Protect your honor and Ego.

Peer Sahibs of Guzriyal Hindwara

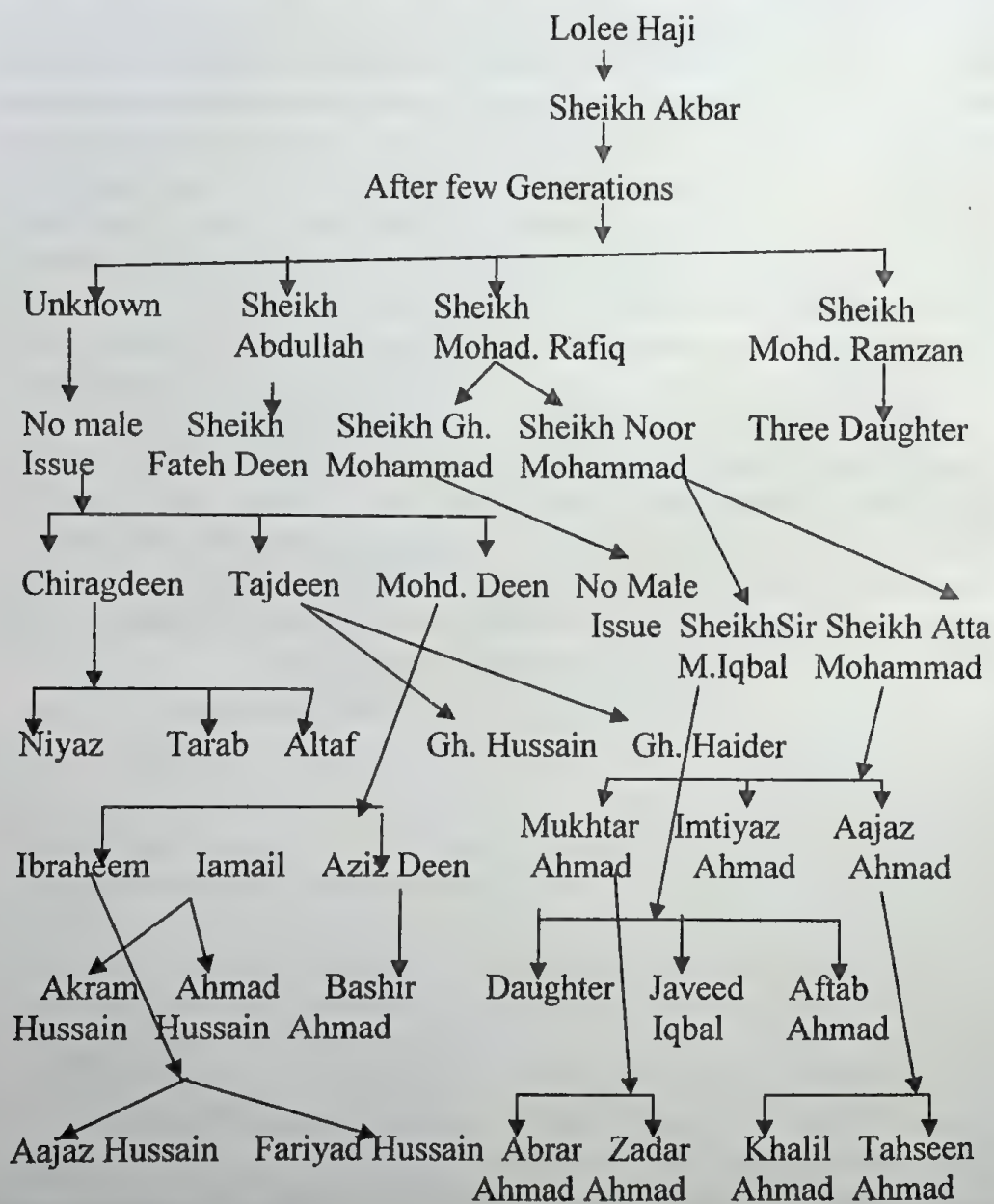
The ancestors of this dynasty has been Hazrat Peer Mahda Baba Shaib whose mazar is situated in Nabeer of Frontier Area. His mother was a Syedzadi and were Qureshi in origin. His son Noor-u-deen Baba first of all came to Kashmir. His son Ibraheem Baba, his son Hussain Baba and among Hussain Baba's sons, Baba Abdullah was a famous man in Kashmir due to Kasf and Karamat. He was born in village Lariyar of Paragana olar. His particulars are recorded in "Tarikh Khawaja Azim" (Pages 202 & 203) and "Tarikh Kabir Kashmir" (pages 224 & 225). It is evident, that on the request of people, he was visiting far and wide areas of Kashmir. Most people, embraced Islam at his hands. His main objective was propagation of

Sunnat Nabi and Shairat Islamia. He constructed Bath rooms, Hamams, Masjids and passenger Sheds at many places. He was guided by Abu al Fuqra Hazrat Baba Naseeb Ghazi's Caliph Hajr Baba. He passed away in 1117Hijra. His mazar is at Gujriyal Tehsil Hindwara.

His son Baba Abdul Salam, his son Peer Bahu-deen and his son was Peer Hussain Baba, who was Qazi of whole area during Raja Sher Ahmad Khan, ruler of Karnah. Peer Hussain Baba's younger brother was Peer Rasool Baba, who was a pious man and a poet in Persian and Kashmiri languages. His many unpublished books are available with his sons. He had four sons, Peer Abdullah Baba, Peer Mohammad Sidiqi, Peer Rehmatullah and Peer Abdul Ahad. Peer Abdullah's son; Peer Zia-u-deen is alive. He has two sons, Peer Abdul Salam and Peer Mohammad Sadiq's Sons, Peer Molvi Mohammad Abass is saint successor and Peer Ghulam Ahmad has passed away. Peer Mohammad Abass's son Peer Bahu-u-deen is an intelligent Youngman. Peer Rehmatullah's son, Peer Mohammad Yaseen Shah (Kandi Karnah) and Peer Qutub-u-deen is a pious and a strict Muslim saint. Peer Qutub-u-deen's son Peer Molvi Mohi-u-deen Shah is staying at Lahore at present for purusing his Arabic education and is preparing for Molvi Fazil examination. Peer Rasool Baba's fourth son, Mir Abdul Ahad has three following sons, Peer Qutub-u-een, Peer Mohammad Hussain and Peer Ghulam Mohammad.

Muslims of Sapru Dynasty

Hakim-ul-Ummat, Tarjaman Haqeeqat Allama Dr. Sir Mohammad Iqbal M.A., P. hd, Barrister at Law. After few generations of



During Sultan Zain-ul-abideen Budshah's period (Coronation, 824 Hijra, death; 874 Hijra) Hazrat Sheikh-ul-Alam Noor-u-deen Wali's devotee Hazrat Baba Nasrdeen has been a great saint. Hazrat Sheikh-ul-alam in his Kashmiri poetry has made mention of this famous Caliph. Among Baba Nasr-u-deen, Baba Lalu Haji was an elderly man among devotees of Baba Nasrudeen, who had performed Hajj several times and visited Kashmir for twelve years. He became famous by the name of Lol Haj as Lolee Haji. He had been to Hajj Pilgrimage on foot many times.

Lol or Lala or Lal is a dear and respected word in Kashmir, as elder brother is named Kak Lala. He was living in village Chaskoo Paragana Adwin. Before embracing Islam he was a Brahmin. His sub-caste was Sapru. Their occupation was agriculture. But when attained sainthood, he distanced himself from wordily pleasures. His grave is inside the compound of mazar Sheikh Noor-u-deen Wali, where his Patron (murshid) Baba Nasr-u-deen is buried. The author of "Tarikh Azmi" writes:

"Waqt rahlat ar astana Chrar darJawar Peer Buzargwar Masood".

Among Baba Lol Haj's progeny, there has been an elderly man, Sheikh Akbar by name. He was a practical Sofi. Due to his family stature, he married him with his daughter, who belongs to Syed dynasty. On the death of his murshid, his son Syed Mir was a minor. Therefore, he was nominated as successor of his murshid. Sheikh Akbar was always on move. He visited Punjab several times.

In his fourth generation, as in evident from geneaology, they were four brothers during the period when Kashmir was under Afghans. He migrated from Kashmir to Afghanistan. It is obvious that he was hailing from Tehsil Kulgam. Therefore, he came to Sailkote via Jammu after crossing Banihal and settled here. The elder son, Sheikh Mohammad Ramzan and second son Sheikh Mohammad Rafiq resided permanently at Sialkote. Sheikh Abdullah settled at village Jaythay of District Sialkote. The fourth brother who was youngest and his name is not known was living at Lahore. Sheikh Mohammad Ramzan was a Sofi saint. He has authored few books on Tasawuf in Persian language. Sheikh Rafiq opened a textile shop at

Sialkote. His son, Sheikh Noor Mohammad was also working on the shop. But Sheikh Rafiq's youngest son, Sheikh Ghulam Mohammad was employed in canal department. He was posted at Ropad, that his father Sheikh Mohammad Rafiq visited him. He fell ill and passed away here. His grave is also at Rapad. The third son Sheikh Abdullah's progeny is mostly settled at Haiderabad Deccan, and are Professing agriculture. The youngest brother who was at Lahore passed away issueless.

The name of Sheikh Rafiq's father is not known to any old man in Sialkote or to any of his sons or relatives, because his father had not come from Punjab, but he himself came alongwith his brothers. Therefore, nobody knows his father's name. About Sheikh Mohammad Rafiq, Moulana Abdul Aziz Malik (Gujranwala, Age 94 years) states, that he was a medium statured elderly man, who was strong and handsome. By his shape and structure, he seemed to be Kashmiri.

Sheikh Mohammad Rafiq's son, Sheikh Noor Mohammad despite being a trader was aware about the facts of Shariat and Terakat due to his company with Sofi's and scholars. He was reciting Quran and was following it in letter and spirit. He was also advising his sons to follow teachings of holy Book. Therefore, Sir Mohammad Iqbal^(RA) himself states:

"Late father was always stressing for recitation of Holy Quran and emphasized, oh! Son, read Quran in such a manner as if it has descended upon you, or Almighty is interacting with you."

It is sadd that in Sialkote, Sheikh Noor Mohammad was the first man who ordered for singer sewing machine. The undersigned had also met Sheikh Shaib . In 1899 or 1900A.D.when during Summer, Allama, Iqbal invited me to Sialkote for a particular mission, I stayed for three days in their house an enjoyed company of his father ,who was noble and pious man.

When Allama Iqbqal recited his poem "Nala Yateem" for first time in Anjamen Himayat Islam in his melodious voice, Sheikh Noor Mohammad was also present in the confèrence, and the painful verses and their recitation by his great son impressed him very much, Sheikh Noor Mohhammad's face was illuminated. His stature was good with

grey beard. He was always well dressed and a courteous man. He passed away at the age of 100 years at Lahore on August ,7,1930A.D.

Sheikh Atta Mohammad was his elder son. He was mad in love with his brother. He had great role in shaping Iqbal's academic excellence. Sheikh Atta Mohammad was a govt. employee. He remained alive for long after retirement. He was interested in Ahmadiyat and Allama Iqbal was opposed to Ahmadyat, but Allama was always avoiding to discuss with his brother, as he does not want to hurt his sentiments.

Sheikh Atta Mohammad had great respect for Allama as a scholar and was very deep in love with him. In one of his dispatches addressed to late Khan sahib Munshi Siraj-u-deen Ahmad, Kashmir dated: 13th August ,1939 A.D. writes,

"The death of my dear brother Iqbal has depressed me very much. Whenever there is chance of meeting any friend or relative, he makes mention of my late brother or recites his any couplet and my position is so, that tears roll from my eyes automatically. Due to this reason, my eyesight has become weak. There is not a single day, that I may not remember Iqbal, which pains me for hours together. Perhaps, Almighty, kept me alive for weeping in memory of my late brother".

In the last part of this letter, he writes:

"During our interaction, one person pointing towards us asked, who is elder among you? I pointed towards Iqbal, who said, how is it? I at once replied;

He is heavy in knowledge and I am in age. Iqbal was a priceless Pearl, who was snatched from me. The heart always weeps in his separation".

After death of such great personality and at last, he passed away on 22nd December 1914 AD, at the age of 82 years.

Late Sheikh Atta Mohammad's elder son, Sheikh Aajaz Ahmad was born on Jan 12, 1899 AD. After passing B.A, he achieved LL.B degree in 1921 AD. He joined Sialkote Bar as Advocate in 1926AD. In the same year, he was appointed for Judicial Service by Punjab High Court. In March, 1927 AD, he was working at different places up to July 1942 AD. In the same month, the Government of India, appointed him in Punjab and Sind Provinces as Vat

Commissioner (Commissioner Wheat). From 1st March, 1943 A.D. he is working as Deputy Controller Purchases in Department of Food Delhi. About his marriage, Allama Iqbal's great desire was that his marriage should be engaged in some Muslim Sapru Dynasty. But despite of all efforts there was no address of Sapru dynasty. In his dispatch of 16th January, 1934 AD, addressed to the undersigned, he writes:

“For Aajaz's marriage, I had a desire for some Muslim Sapru dynasty but all in vain”.

During Iqbal's lifetime, the undersigned had authored a book, named “Mushair Kashmir”, in which besides other elites his particulars were also recorded, in which his date of birth is recorded as 1875 AD. But after his death it was confirmed from Municipality registers and Allama's close relatives that Allama's date of birth is 22nd February 1873 AD. Initially, like other Muslim children, he was admitted in a Maktab. Then he got admission in a Madrassa. He received scholarship in class Vth, Middle and Entrance. After Matric, he was admitted in Mission College, where by the attention of Moulana Syed Mir Hassan, (later on Shamsul-ulma) like great teacher tried his level best to Chisel his personality. After passing F.A from Sialkote College, he got admission in Government College Lahore. Passing B.A in Philosophy besides, English and Arabic (Hons) he received two Gold Medals and scholarship. During those days, Mr. W. Arnold had joined Government College from Aligarh. He was so impressed by intelligence and Philosophical mind of Iqbal that he used to say that such a student makes his teacher a researcher. He also received gold medal from university after passing M.A as he topped the said examination.

After completion his studies, he prepared for E.A.C. Competitive examination in 1901 AD. During that time, it was a tradition, that Physical Checkup of approved candidates was conducted one day before examination. The doctor due to some medical reason discharged his name from the list of candidates. In this regard in October 1901 AD edition of Kashmiri Gazette of Paisa Newspaper, forceful articles were published against medical board. Afterwards he was appointed as lecturer in History, Philosophy and

Politics in Oriental College Lahore. In 1903 AD he joined as Assistant Professor in Government College where he was a student before teacher (Asst. Professor) in Philosophy and English. In 1905 AD he went to Europe. He achieved (Hons) from Cambridge and P.hd from Munich University. In 1908 AD he returned back to India. There was a great Procession in the wide compound of Paisa Newspaper, in which his Companions recited poetic works.

During those days, he was called to Aligarh College. Articles were published in Newspapers, but he as Barrister at law preferred an independent life. On 29th August 1908, he writes to the undersigned from Sialkote: "that while going to Kashmir via Jammu route, do come to Sialkote so that I could enjoy your company as a friend. I am inclined towards law books. Allah provides food to everybody. It is my ardent desire, that I shall attain zenith in this field, you will also pray that may Allah help me in this endeavour".

His failure in competitive examination was a sorry state of affairs and he was himself dejected. Later on, he was appointed as Assistant Professor in College, but his highest promotion could be a professor. He returned from Europe as Barrister. There was no dearth of Barristers in India. He could create excellence in this field, but only for himself. The Government put hurdles for him in joining Aligarh College. Later on, he was General Secretary of Kashmiri Anjuman and Kashmiri Conference. He was also President of Anjuman Himayat. He was member of Punjab Council on the insistence of people but what was the secret behind it, that Almighty gifted him with such qualities that not only Muslims of India but of whole world was awoken by his poetic messages. His message mesmerized Muslims of world towards Islam and people received him with open arms. People titled him as Tarjaman Haqeeqat; Hakim-ul-Ummat; Shair Islam and Shair Mashrik etc. even famous Persian poet of 20th century Moulana Jalandari, referred him as:

"Paigambari Kard Wa Piambar Nutwan Guft".

And the Government on the basis of fame throughout India, Europe, America and Islamic world, due to translation of his masnavis was awarded the title of "Sir" and on this ceremony which was

organized at Jehangir's tomb all important and influential people besides, Sir Edward Machilin, Governor of Punjab also participated.

Though Sir Iqbal's ancestors were Muslims since centuries, but Hindus especially Brahmins were proud for their Brahmin ancestors. In this context, Pandit Ram Chander Delhvi, famous scholar of Arabic and Sanskrit in daily Aesan Iqbal number of dated 27 June, 1938 AD writes:

"Only a Brahmin can understand Aeswari Geyan and Kalam Rabbani. What is secret about Iqbal is that Iqbal was a Kashmiri Pandit. For thousands of years, his ancestors have been following spirituality and those seeds transferred in Iqbal's mind".

Iqbal himself writes:

"Mir Wa Mirza ba Siyasat Dil Wa deen bakhta aand.

Juz Brahmin Peshray Mahram Israr Kuja aast".

But despite that Iqbal was proud of being a Muslim. Iqbal was secretary of Anjuman Kashmiri Muslims of Punjab in 1909 AD. During last days of December, an annual Mohammad an Educational Conference Aligarh was held at Amritsar, under patronage of Nawab Bahadur Nawab Khawja Sir Saleem ullah Nawab of Dhaka. In this conference, Allama Iqbal presented memorandum to Nawab Bhadur. Iqbal was secretary of Kashmiri Muslims Anjuman of Punjab for many years and was stressing for defence matters, need for agricultural land and importance of community development. In this context, his several articles stand published in Kashmiri Magazine. Some parts of his published letter which is about Kashmiri's of Punjab on Army, Zamindars and census matters are recorded as:

"Government of India and commander in chief himself has acknowledged that Kashmiri Muslims are employees in Army. There is no binding for them; however, their number is less. A list of Kashmiri Muslims was classified into castes. But it is a fact that there is record of literate, illiterates, unemployed and employed people, so that we can help our brothers up to certain limit. You also know that there are some outstanding people in your nation, by whose works world is surprised, but it needs motivation and that can be possible only through education".

He had never been to Kashmir. Therefore, on 8th June 1917 AD in one of his dispatches addressed to the undersigned about “Rahnomaie Kashmir” records.

“Alas! Till date I have not been to Kashmir, but the manner in which you have recorded the particulars of Kashmir and its people, it is possible that its attraction may compel me to visit there. At last, in July, 1931 AD summer, visited Kashmir along with Molvi Ahmad-u-deen Lone, B.A; LLB; Pleader and his Munshi Sheikh Tahir-u-deen. Observing Kashmiri’s, he says:

“Kasheree ki ba bandgi kho girafra
Butay may trashad zee sange mazaray”.

Referring about above couplet, he once wrote to the undersigned:

“Writing books about Kashmir and its people, you have contributed a lot. But grave worship in Kashmir is such a subject as for my knowledge that you have not, written about it till date. It needs more attention”.

He was very much concerned about betterment of Kashmiri’s and used to say that in India this country needs more attention for enlightenment and education and if Kashmiri’s are, awaken, they can lead whole of India. In his dispatch of 9th December 1922 AD he writes to me:

“There is stringent need to create egoist nature among Kashmiri’s. I have also penned down a poem about this subject, which will be included in Persian volume: one copy of this letter is on the back of his photograph. It is also known, that how much he was concerned about development of Kashmiri people and their literature. He always treated Punjabis and Muslims of Kashmir as one important branch of Islam.

In April 1928 AD, in one session of Muslim Kashmiri Conference held at Sialkote, he expressed his views in a sympathetic manner as:

“ I am in agreement with every affair of the conference and shall try to participate in every activity of conference practically. I am ready to help through thick or thin. May Allah bless me to participate

in every social activity of my nation. My humble prayers are always for success of conference.

He was observing Kashmir affairs very minutely during Tehreek Hurriyat Kashmir in 1931 AD, and was saying that whatever is happening is expected. It is possible that there may be more revolts in Kashmir. He was deadly against caste differences and the fight between have and have not's, and was treating patriotism as Shroud of religion. But according to Allama Sulaiman Nadvi till his Hindi Antham (Tarana Hindi) exists, nobody can raise finger about his patriotism. Is not he the Iqbal, who taught our youngmen.

“Khakay watan ka muj ko har zara devta hai”.

Then for Indian children, he has the song:

“Marya watan wahi hai

Marya watan wahi hai”.

“Hindi hain hum watan hai Hindustan Humara”.

Before his death, there were severe differences between Sheikh-ul-Hind Moulana Hussain Ahmad Madni and Allama Iqbal due to discussion on “Quam and Millat”, but at last, Allama Iqbal despite of differences of opinion in certain matters, with Moulana, said that Moulana's statement is not objectionable. We are all Hindus and are called Hindi, because we are living in that part of earth's sphere, which is called Hind. Chinese, Arabian, Japanese and Iranians etc are only geographical terms and in this way are not contrary to Islam under such conditions, every human being naturally loves his birth place, and is ready to sacrifice for it as per his strength.

The reality is that Sir Iqbal was opposed to western outlook about homeland, which means to integrate religious basis and to lay emphasis for one's homeland. In this way, there will be propagation of secularism and materialism to abolish religious spirit. Secondly, declaring every nation and country as separate identity to initiate economic opposition, which may at last result in war but great war. Iqbal never tried to be recognized as a poet, he in its initial poetry says:

“Sher Iqbal ko aata kahna waheim,

Tum jo kahtay ho Sukhenwar to Sukhenwar hee sahey”.

Later on, when his name and fame, crossed Himalayas to foreign countries, he wrote:

“Khush aagayee hai Jahan Koo Qalandari mayree,
Wagar na Shaer marya kay hai Shairi kay hai”.

During the days when there were objections about his poetry in Awadh Panj Lucknow, he wrote, these Lucknow and opposing people think that Iqbal is a poet. But my objective is not to be a linguist or an essayist through poetry and I have never treated myself as a poet, till date. As a reality poetry is such delicate and difficult that one cannot dominate it during his life. Then how can, I be successful, who has no time from my daily routine. My aim to write poetry is to convey my message to Muslims and nothing else.

6th March, 1917 AD.

Most part of Iqbal's life wasted in his economic struggle and it is bad luck for India, that he could not divert more towards academic pursuits due to these difficulties, for which Allah created him. But despite of these hardships his extraordinary intuition raised him to heights and the proof of his greatness is his simple sincere and egoistic life. Before his death, Sir Akbar Haidri, prime Minister of Nizam Deccan, sent him a cheque worth one thousand rupees and wrote, “That I am sending this amount to you out of a special fund which is being operated by me”. Iqbal was a saintly man but due to his self respect returned the cheque.

Allama Hussain Ahmad Madni, is a great scholar who wields great respect in India. But such a great personality could not influence Allama Iqbal for his political ideas and religious bent of mind towards Islam. There was not a single day, when people of different schools of thought from foreign countries do not visit Allama to discuss certain important issues.

At last, after prolonged illness he left for his heavenly abode on 21st April, 1938 AD during morning at about 5:14 hours at the age of 65 years and 02 months. His mazar (graveyard) is inside Roshanie darwaza near Badshai Mosque stairs. Eulogies were read on his death in Arabic, Persian, Urdu and Pushtoo. Hindus, Muslims, Sikhs and other faiths of people expressed grief on his death. His funeral prayer was attended by not less than 60-70 thousand people.

Much has been written about Allama's towering personality academic acumen and farsightedness and perhaps time will come that his works shall be introduced as Curricula in Islamic darsgah's. Therefore, some sayings of Allama Iqbal's are recorded as:

1. Islam is the first religion in the world, which persuaded man to worship in an open environment with fresh air and sunlight.
2. The goal of human life in the world is to act.
3. Every human being is himself a creator on a small scale and to destroy the innovative energies is a sin.
4. it is duty every Indian Muslim to offer Nimaz after every Muslim who has faith on Tawheed and Risalat.
5. It is duty of every Indian Muslim to say good bye to idleness and to earn something by themselves.
6. The company of only one person creates results which are not in any body's thoughts.
7. The acts of Peer and Mureed shall be such that they must admit their sins and to pray that Allah may not disgrace us on the day of resurrection.
8. During this time the progeny of Awliya Islam lost all virtues of their ancestors, have made their life as a source of greed.
9. There is joy and pleasure in the company of saints, that is not possible in the company of rich people.
10. Satisfaction is only due to worship of Allah.
11. In Northern India the elders who raised the flag of Islam, their progeny were destroyed due to their love for worldly pleasures.
12. The greatest service for Prophet Muhammad (SAW) during this period is to spend ones wealth and energy in publishing and preaching Islam.
13. If Muslim is Muslim he can never be subdued which means his submission is submission of right.
14. The love for one's country is a natural spirit, which does not need any specific characteristics.
15. Whatever I understood from Quran, Islam is not mere moral reformation only., but the whole reformation of collective life and Islamic revolution.

16. Quran says that man is born noble and does not need any atonement. He is independent and has the right to be independent.

17. Nothing is achieved by flattery, Praise, Begging or demanding. There is no one, except Allah, to worship.

18. A nation which is born with a great purpose, remember nobody can obliterate it.

19. The leaders are a group of individuals, who produce new leaders out of their factory, but the production is short lived.

20. Be friendly with culture of your rivals and do not be its slaves.

21. To keep religion at bay and to concentrate on religion only, is the result of western slave nature and is message for morality of other nations.

22. Islamic Tasawuf, has greatly been affected by Zoroasterian, Hindi and Christian relations.

23. All knowledge and great objectives which in one way or other are useful for human beings is part of Jihad for sake of Allah.

24. A scholar depends upon Pen while a Sofi on his age.

25. There is a consideration in the birth of great people, that whenever a reformer or revivalist is born, he benefited by the belief of people, attracts them towards a centre, but there is no reference about it in Quran.

26. In present day world all knowledge and civilization including skills and wonders are creation of Muslims.

27. If idle Mullas and Muslims avoid religious debates and discussions and long darood and wazaif then what shall they do.

28. People mercilessly included Hindi and Greek innovations in Tafseer Quran. I wish, Prophet Mohammad (SAW) to be born again and explain his religion to Muslims of India.

29. The nation, which lost power and energy, loses its significance. They treat abdication of world, laziness and poetry of Tasawf as appeasement.

30. A simple illiterate and ugly village girl who gives birth to strong, courageous and pious children is much better than that beautiful woman, who is educated but is copying man and is avoiding the real duties of life.

31. To follow the principles of Islam is the test of love of Muslims for Islam. It is in fact, the name for Tasawuf, because to follow tenants of Islam, one's mind and soul is satisfied.

32. If world is compared to playing cards Islam is its ace, before its mark of Tawheed the big Nehlas, Badshah and Ghulams are defeated.

33. There is need of framing a committee for Kashmiri Muslims in British India for guidance.

Dynasty of Sheikh Abdul Gaffar

Bookseller

The Idgah area of valley of Kashmir is famous due to its historical importance. During last decade of 19th century, in Tang Bagh area, Sheikh Abdul Gaffar was born in a literate and a well off family. Since his family was hub of academic activities, therefore, Sheikh Abdul Gaffar was admitted in a local Madrassa. Sheikh Abdul Gaffar with traditional education received religious education as well. After passing some stages, he was careful about education of his neighbors. The poverty stricken parents of these children were sending their children as Chait (Student) in factories to learn some trade, so that they may earn some money to support their families. Sheikh Abdul Gaffar motivated his contemporaries by relating textbook stories towards education. Therefore, more children were pressing their parents to send them to school. During his adulthood, he was determined to work for dissemination of knowledge. He found an appropriate and right way of selling books as Bookseller in the name & style of M/s Hafiz Book Depot. Chattabal. It was his right decision. Since Sheikh Abdul Gaffar was a religious man, he in addition to modern books on education was also selling religious books. By the grace of Almighty Allah, his trade progressed by leaps and bounds and Sheikh Sahib became an influential bookseller. He had four sons, Sheikh Ghulam Qadir @ Lala Sahib, he was born as Majzoob and was involved in worship of Allah, therefore, he was called as Lala Sahib i.e; a perfect man, Sheikh Noor Mohammad, Sheikh Ghulam Mohammad and Sheikh Mohammad'Usman. After death of his father, Sheikh Ghulam Mohammad following footsteps of his father continued profession of bookseller. Sheikh Ghulam Mohammad started this noble profession from an early age. First he helped his father during his studies. After doing Graduation started his own firm in the name of M/s Sheikh Ghulam Mohammad & Sons at Maharaj Gunj. He was successful in this endeavour and in short period of time achieved a good name and fame. From Maharaj Gunj he shifted his firm to Maisuma Bazar.

Pandit Saligram Koul Salik

His father Pandit Ram Chand Koul, was a great scholar of Shiv Philosophy. He was staying at both Punjab and Kashmir in connation with his business. He was born at Lahore and was receiving education in English, Persian, Urdu and Hindi at Patalia and Lahore. From his childhood, he was fond of writing and poetry. His articles were publishing in Awadh Newspaper of Lucknow, Marasila Lucknow besides many newspapers. His father settled permanently at Kashmir during his last days of life and also passed away here.

Pandit Saligram Koul was using Salik as pen name. He has many books at his credit; some are published while others are in a Pell mell condition. He has authored books i.e, Sasee panov, Dharm Updaish, Moorko Mandan, Kashmiri Readers; Kashmiri Gramer; Biography of Maharaja Gulab Singh, Dewan Salik besides many law books.

Since he was a scholarly man and his hobby was essay writing and during that time it was a crime to set up printing press and to publish Newspaper. Therefore, in 1880 AD he went to Lahore and on Ist of October 1884 AD he published a weekly Urdu Newspaper named Khair Khaw Kashmir, which being the organ of Sanatan Dharmaz of India, besides the spokesman of Kashmiri inhabitants. From that period he started his political career.

During that period, Sanantan Dharm Sabha had established in Lahore. The origin of this Sabha started from his secretary ship period. He became famous throughout Lahore and Punjab due to his competence. From distant areas, people invited him to make speeches for political, social and religious matters. During that period Maharaja Ranbir Singh, Maharaja Pratap Singh was his prince, who was appointed as Maharaja of Jammu and Kashmir. But still not much time has passed after his succession, a council was constituted.

Pandit Saligram Koul, through his Khair Khaw Newspaper, exposed conspirators and began to publish articles in favor of Maharaja Pratap Singh. The famous Newspaper of Lahore "Akbar-Aam" and Calcutta's "Amrita Bazar Patrika" was also approached to

fall in line and all these three newspapers jointly supported Maharaja. Lala Amba Prasad Sofi, who was later on editor of Newspaper, Jamia-uloom, Muradabad, was an active man. He in association with these people made world aware about the real conditions of Kashmir. In England, Mr. Brad Law member, Parliament created uproar in Parliament by his spiritual speeches. In short, the Government proved Maharaja as innocent and delegated him powers again. Maharaja had great respect for him and whenever he would visit his country i.e Kashmir he was awarded with royal robes.

During Pratap Singhs period, a famous Shaster Arth of Arya Samaj and Sanatan Dharmeez was organized at Ragunath Temple Jammu and it was a great stage of debate and discussion. Raja Amar Singh who was younger brother of Maharaja Pratap Singh and father of present ruler of Kashmir, Mahraja Harti Singh, was specially invited to pen down proceedings of Manazara. For this service, he was awarded with one thousand rupees and likewise, he was awarded with fifteen hundred rupees for writing Biography of Maharaja Gulab Singh and one thousand rupees for the book, Kashmir Readers.

Pandit Saligram Koul through his newspaper was serving his country very well. But when due to love for his country he closed his office and came to Kashmir and during that period Certain events took place an ugly turn between Hindus and Muslims and he in company of his elder brother Pandit Hargopal Koul Khasta, author of "Guldasta Kashmir" was involved in this dispute. He was exited from state. When after sometime, peace was maintained, he alongwith his elder brother was allowed to come to Kashmir. During that time, Sanatan Dharm Sabha, had established in Kashmir. Sir Raja Amar Singh was its president and he was appointed as its General Secretary.

It was period of Dr. Neve and Bisco's Zenith. They were openly propagating for their Christian religion. At last, there was an open discussion and "Manazera" between Pandit Saligram Koul and those two Christian priests for two days and due to his forceful debates, Pandit people were thankful to him. Since the main objective of Mission School was propagation of Christianity, therefore, Pandit Saligram Koul with the assistance of his friends established a Hindu

School under Sanatan Dharm Saba. On its basis, later on with the help of Annee Besant and Raja Sir Daya Kishan Koul established Pratap college.

There were differences between Raja Amar Singh and Sardar Mohammad Hayat Khan, Revenue Minister on some matter: Pandit Saligram Koul was among the devotees of Raja Amar Singh. At last, he managed to exile him. He came to Saalkote and published a Newspaper "Shomale" by name in which he published articles against Darbar and Sardar Mohammad Hayat Khan. Later on, a case was lodged against him in which he was imprisoned for three months and was fined an amount of Rs. one hundred. Afterwards, he published an English Newspaper, "The reign of Terror" from Jalandhar in which those secrets of Darbar Kashmir were exposed which created havoc in Kashmir and at last, Sardar Mohammad Hayat Khan was recalled back.

After this event Kashmir Residency through good offices of Superintendent Babu Fateh Chand Chadda, recalled Saligram honourably to Kashmir. He on his arrival, agreed to be the Editor of a Newspaper named "Tohfa Kashmir", whose proprietor was Lala Harsukh Roy, the owner of Kohi-noor newspaper. This paper was published on public-private basis. But he was not satisfied there. At last, he sought permission to work as pleader and created name as an Advocate. For some time he was public prosecutor of Maharaja Hari Singh's Jagir at Bhadeerwah and Langate. He was influential in both Darbar Kashmir as well as Kashmir Residency. For publishing the prevalent state laws, he has sought permission for setting up a press. He made strenuous efforts for publishing a Newspaper but all in vain.

When during present Maharaja's time there was question about state and non-state subjects the Government commission invited him as witness. During Mr. Glancy and Pandit Marendar Nath Koul's time when advice was sought from him for framing "Shali Scheme", he penned down a detailed proposal about famine Kashmir and its management in English for their submission, which they consulted. Pandit Saligram Koul's correspondence for betterment of state affairs was with members of House of Lords, House of Commons, Indian Political Agency, Indian National Congress, Viceroy and Governor

General, Resident and Rulers of state etc. By study of Saligram's correspondence that how much a simple and a silent Kashmiri worker was wielding so much influence in higher echelons of power Centers due to his efficiency and competence. He died in 1929 AD in Capital city Srinagar of his country Kashmir. His sons are as:

1. Pandit Sri Kanth Koul, B.A; LLB. He is a successful and an influential Advocate of North Kashmir. There are two National High Schools in Kashmir under his patronage, which are now receiving Government grants.

2. Pandit Shamboo Nath Koul. His pen name is Nazir. He is preprioritor and Editor of "Vakil" newspaper. He is a respected Zamindar. Besides, a newspaper Editor, he is fond of writing.

Khak or Kush Dynasty

The undersigned has recorded the particulars of Khak race in "Tarikh Aqwan Poonch" Volume I and "Tawrikh Aqwan Kashmir Volume I". Stein, the translator of Raj Tarangini and Molvi Hashmatullah Khan, Ex. Wazir Wazarat, state of Kashmir, has also made mention about Khak dynasty in their publications. All of them have acknowledged that this race has come to Kashmir from Punjab and Poonch and are converted Muslim Rajputs.

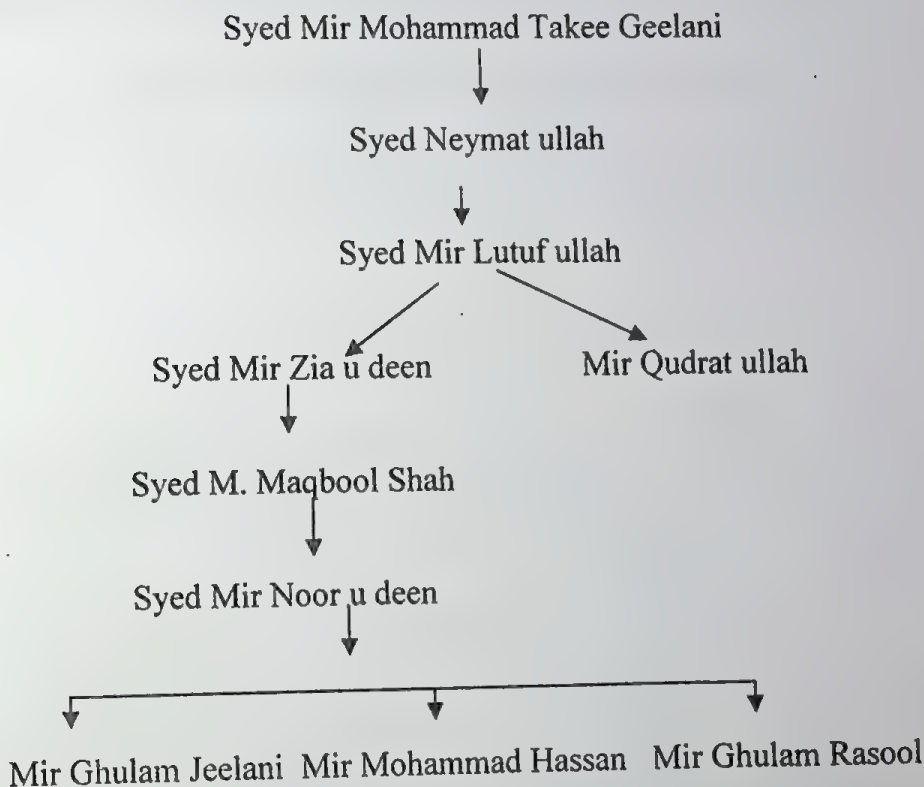
Khak race, which at present has spread in Northern districts of Punjab besides Kashmir and Poonch, acknowledge Raja Mal, who after embracing Islam was called Mal Khan as their ancestor. Among his sons one was Khak Khan and on his name Khak race is famous and the same Khak has been recorded as Kush by ancient Hindu historians. Kush tribe and its branch Hatmal at present is settled in Tehsil Uri on the bank of river Jhelum, on way from Rawalpandi to Kashmir. There have been two sons of Khak Khan, Raja Malgee Khan and Raja Mangi Khan. The name of Raja Malgee Khan was Raja Hatam Khan and his progeny is famous as Hatmal, who are settled at Boniyar, Khalyana, Salamabad Uri and Nambala. Rajha Mangi Khan's progeny is settled in Chikar area, Tehsil Uri and Tehsil Muzzafarabad. In Chikar, Ali Akbar Khan, Jagirdar Salamabad's son Raja

Mohammad Lateef Khan is student of Allama Seemaab Akbar Abadi. His pen name was Moozoon. He is a scholar. In the same area i.e Tehsil Uri and Tehsil Muzzafarabad, Raja Mangi Khan Alias Taiz Khan's progeny migrated to Poonch villages, the majority of which at present has shifted to Tehsil Bagh. The number of these villages is about fourteen and population including both males and females is more than 14000.

At Kotlee Tehsil Bagh, in Poonch area, Sardar Mohammad Youqub Khan is Numberdar as well as contractor. He is a rich man and inspite of being a rich man, he is noble and pious, who is committed to the cause of Islamic movement and national development. The Government awarded him many certificates in recognition of his public services, besides the title of "Sardar". He supplied many recruits during world war 1st in 1914 AD and during present world war, which continues till September 1939 AD, supplied innumerable recruits to Government. In return for these army services, he was appointed as Assistant Recruiting Officer, at Dumail Muzzafarabad. His son Mohammad Lateef Khan was appointed as inspector and is posted at police station Poonch. The second son, Mohammad Yousuf Khan, who is F.A. is a contractor. The third son Mohammad Bashir Khan is serving in defence services at Assam. The fourth son Mohammad Yaseen Khan is studying in 2nd Year at Lahore Islamia College. At present, 125 men are engaged at Kotli in war. Besides, many men are pensioners

This branch of Khak branch, which is settled in Tehsil Bagh Poonch, is not less than any other race in serving Government of Britian. About 2000 people of Khak race of Tehsil Bagh are engaged in war at present.

Sadaat Geelania Raitang



Raitang is one Mohalla of Kashmir's capital city of Srinagar. Few families of Geelania Sadaats who are settled here are famous by the name of Sadaat Raitang. Out of them, mention has been made about some of them in "Tarikh Kashmir" and "Tawarikh Aqwam Kashmir volume I". Their devotees have constructed a mosque and an inn adjacent to their mazar.

In this dynasty, Mir Lutuf ullah grandson Syed Mir Maqbool Shah was most famous, for whose sons, adequate scholarship was granted by Nizam Mir Mohammad Usman Ali Khan present Shahryar Wali in 1916 AD in honor of his spiritual superiority. Therefore, he in his dispatch on 19th March 1916 AD wrote to the undersigned that:

“On March 6th, by the orders of Hazrat Bandagan Aalee Mutali, sanctioned stipend @ Rs. 4/day i.e 120 rupees per month, till life in favor of my two sons, Syed Shah Abdul Aziz and Syed Shah Noor-u-deen”.

About his family conditions, he from Haiderabad Deccan, on 25th April writes:

“This Fakir belongs to the dynasty of Hazrat Shah Mohammad Gous Qadri Lahori and Shah Abu-al-Hassan Peshawari. Our ancestors came from Bagdad to Sakhr Bhakr, from there Oach Qadria and from there to Lahore and after some time, Hazrat Shah Mohammad Fazil settled at Kashmir. Our devotees are settled in area of Jammu in Punjab and from Sialkote to Ambala and Chamba, Noorpora and districts of Gurdaspore, Hoshiarpore and Gujranwala. Therefore, despite of our residence in Kashmir, we are in Punjab. For this reason, Nawab Sir Asman Jha Bhadur Late Madarulmahn Deccan, due to confidence during release of monthly stipend recorded Lahori instead of Kashmiri”.

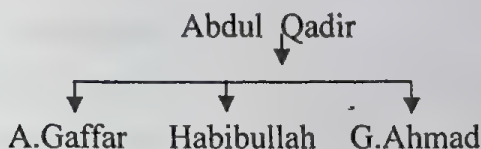
Syed Mir Maqbool Shah was most kind to the undersigned. He was not subscriber of my newspaper (Kashmiri) and Risala (Tarekat) but was special contributor. About 'myself and his caste, he in his dispatch from Haiderabad Deccan, on 22 January 1916 AD writes:

“Alhamadulillah, alongwith my two sons is hale and hearty. I respect your personality and your works. It is due to your pen, that the splendid race of Muslims which was treated as inferior and was depressed in their own country due to their arrogance and disunity more or less has donned the attire of honor, credibility and confidence. About 35 years ago this father with his sons in company of his father Hazrat Shah Zia ullah Qadri about whose blessings the world is aware, came here. My father was scholar of Dinayat and Hafiz Quran. Due to his blessings, this sinner is Hafiz Quran at the age of seven years. Learning Qirat Quran from Arab Qaris, I recite Quran Sharif every year during month of Ramdan. The Almighty has gifted me with knowledge of Quran and Hadith, Fiqa, Tasfeer and Asool. Neither have I called myself as Hafiz nor Qari or Mohdis or Fiyyaha. Therefore, such acts are for safety of Deen wa Iman”.

About 15-16 years ago, this noble soul left for his heavenly abode. His mazar is at Srinagar. Syed Mir Noor-u-deen is his successor and is Prototype of his father in knowledge and practice. He was interested in poetry also. The stipend sanctioned from Haiderabad Deccan continues for both these brothers. His poetry is in Persian language. He was deeply attached with Sir Allama Iqbal. His age at present is 73 years. He has three sons, whose names are recorded in genealogical order.

Kut Raj

About Kut Raj origin of nomenclature, a mention has been made in Tawarikh Aqwam Kashmir volume I. The word Katraj degenerated into Kutay. Some call it Kutraj and some Kutay. In ancient times, they had small capitals. The undersigned saw imprints of their capitals in few villages of Tehsil Kulgam. At a little height, there is a small plain with settlements. Some KutRajas were ruling one or two villages while some were controlling more than two villages. Islam appeared in 720 Hijra in Kashmir and after short span of time, the way Kashmiri Hindus embraced Islam, the Kut Raj's gradually converted to Islam. In Punjab, there are only two Kutraj dynasties, one Jamal Kutay's progeny whose jurisdiction is from Kashmir to Punjab and are settled here about 125 years ago. The Gujranwala's Khan Bhadur Munshi Ahmad Deen, whose political sagacity in Iran, Poonch and Punjab affairs is a common name, was grandson of same Jamal Kotay, as has been recorded in volume I. He has only one son M. Feroz-u-deen who was born on 11 September 1891 AD. He was transferred from Kashghar to Peshwar in 1933 AD where he worked till 1937 AD. From Peshwar he was posted at Kabul (Afghanistan), where he served till 1941 AD. He due to his efficiency and satisfactory work attained salary of Rs. 350/= per month. At present he is settled at Gujranwala



Khanja Abdul Rehman Dar's second son, Khawja Mubarak Ahmad after B.A was recruited in Army at Srinagar in 1940 AD and is working in Jabalpore (P.C) and from there he was transferred to Quetta and from Quetta to Iran and from Iran returned back to Quetta.

Kawoosa

No historian has thrown light on the origin of nomenclature of word Kawoosa, though a small village Kawoosa Bagh, by name is situated in Tehsil Pulwama and in Tehsil Baramulla, there is village Kawoosa, Rakh Kawoosa and Jagir Kawoosa. However, as per verbal traditions of Kawoosa dynasty, it is revealed that this dynasty has old relations with Iran. Neither from any historical event or dynasty traditions that their ancestor had come to Kashmir during early times. The historical records of this dynasty are available from Shah Jehan's period. The particulars of elders like Khawja Mohammad Yousuf of this dynasty recorded in volume I, there are others like Khawja Zain Ali Caliph Hazrat Sheikh Makhdoom Hamza ^(RA), Mulla Mohammad Afzal, Khawja Hakeem Shah and Khawja Ghulam Rasool whose particulars are recorded in early historical accounts.

Khawja Qamer-u-deen Kawoosa, Tehsildar, son of Khawja Ahmad ullah, who is a pensioner since eight years, is leading figure of his community. He is interested in Tasawaf and Salook. He is also Advisor of darbar. As per Government records, Kawoosa dynasty has been recognized as Rajput Gattar. Some members of this community are settled at Aali Kadal, Bohri Kadal and Nowhatta Mohallas of Srinagar city.

Kathan Rajput

Dynasty of Ghulam Mohi-ud-deen Khan Sahib

Ex. M.L.A Budgam

The detailed reference of Kathan Rajputs and dynasty of GhulamMohi-u-deen Khan has already been recorded in the "Twarikh Aqwam Kashmir", volume I. some more brief information is recorded here. Some people are of the idea that Kathan race is a brand of Gujjars. But it has been proved that whatever castes and sub-castes are included in Gujar race in origin. "Twarikh Aqwam Poonch", "Twarikh Shahane Gujjar" and Ancient History of India by V.A. Smith, bear witness to it.

In Kashmir, the famous man of Kathan dynasty is Ghulam Mohi-u-deen Khan who is very popular in his area and Tehsil. In 1934 AD elections he succeeded by a margin of 4000 votes in Assembly elections. His two opponents received only 700 and 500 votes respectively. In Assembly, he forcibly represented the cause of people of Budgam and Muslims of Kashmir. In 1938 AD, he was appointed Zaildar of his area and from sometime, he has been appointed as Sarpanch of Nayabat village Khan Shaib. He is only personality of his tehsil with whom both Governments as well as people are happy. His two sons, Ghulam Mohammad and Ghulam Rasool are still studying.

The Government of Kashmir recently constituted a committee to examine the records of sale of land in Kashmir for last ten years and to examine whether the sale of land holdings in Kashmir shall continue or not. He was also appointed as a member of this committee by the Government.

Mir Dynasty of Rajouri Kadal

Khawja Ziaullah Mir was the great grandfather of this dynasty, who was a pious man of his time. His son Khawja Amir din and his son, Khawja Abdul Gaffar extended his trade up to Tibet Major. He often visited there for monitoring by himself. Khawja Abdul Gaffar, died at the age of 93 years on 16th Shawal, 1322 Hijra. His son, Khawja Wali Mohammad alias Wali Joo, was a Jeweller and was so experienced in the field of Jewellery that he was famous throughout Lahore and Delhi. His trade links were mostly with Punjab and India. He was very generous, strict and sociable. He had brotherly relations with Kashmiri Pandits. He on occasion of his son's marriage arranged a special feast for his co-patriots. He died on 2nd Saffar 1338 Hijra.

His son, Khawja Abdul Samad maintained name and fame of his father. Khawja Abdul Samad was past master in Urdu, Persian and Arabic. He could also understand English. He passed away on 19th Muharram, 1361 Hijra, i.e 6th February 1942 AD. He has four sons and they are all alive by the grace of Almighty.

1. Khawja Ghulam Ahmad Mushtaq.
2. Abdul Samad.
3. Mohammad Muzzafar.
4. Bashir Ahmad

The deceased took great interest in education of his children during his life. His elder son is an active worker of Bazm Adb Urdu Kashmir. He is also at hand in English. He is also a poet with Mushtaq as his pen name.

His dynasty was always faithful to the ruler of country. Due to faithfulness and personal competence and honesty, the second branch of dynasty members, Khawja Saif-u-deen and Khawja Mohammad Abdullah are holding the position of "state Gold and silver Smith". These expressions are also expressed by Khawja Ghulam Ahmad Mushtaq in and outside his country as well. When in 1942 AD, he was undergoing training at Hewat Engineering College, he had written on a drawing paper in bold letters:

“Long Live His Highness, The Maharaja Bhadur of Kashmir”.

When his professor saw it, he said, Mr. Mushtaq what is this? He replied that before I start my work I remember the name of my Allah and then pray for safety of the ruler of my country.

The professor was happy and said to other students, that they must follow this Kashmiri student, whose loyalty and love for his ruler is so deep. This event was so famous that the leading newspaper of Lucknow “Haqeeqat” in its publication of 27th August, 1942 AD, published an article with a title “Kashmiri Student- spirit of loyalty”.

Mr. Mushtaq is an employee in department of Archeology and Research at present. His other brothers are studying.

Katoch Rajputs of Kashmir

Raina and Ganai

Katoch is a famous branch of Chender Bansi Rajputs. Some of its families are settled in Kashmir since eight hundred years and for about 600 years have embraced Islam, but till date, the members of this dynasty have divided into many branches, i.e Raina, Ganai, Makhdoomi, Malik, Baba, Shawl, Rishi and Khaki etc. the detailed reference of this dynasty has been made in Twarikh Aqwam Kashmir under Raina caste. Here it is necessary to record that from 5th generation of Raja Meghchand ruler of Kangda, Raja Mal along with some of his tribal men, migrated from Kangda to Kashmir during Raj Jai Singh's (Governor) time. The Governor of Kashmir awarded him area of Lar as Jagir besides, appointed him as commander in Chief. Raja Mal Chend's son Gig Chand constructed a fort Gignageer on his name, the ruins of which still exist at village Gignageer in Lar area.

Raina

From 5th generation of Raja Mulchand, Ravan Chand along with his cousin, Raj Behran embraced Islam. This event dates back to 1320 Hijra. The famous queen of Kashmir i.e wife of Sultan Richen Shah, Kota Rani was sister of this Ravan Chand. Ravan Chend was the first man of this dynasty, who due to his family status and army services was awarded the title of Raina and later on the caste of this branch became famous as Raina. The post of chief commander was held by this dynasty for three generations. In third generation of Ravan Chand, Uttar Raina's two sons, Helmat Raina and Ahmad Raina were two separate families. Helmat Raina and Ahmad Raina were two famous chief commanders of Sultan Zain-ul-abideen. In third generation of Helmat Raina, Usman Raina resigned from his post and confined himself to seclusion to live life as a hermit. The village Tujar of Kashmir area was his Jagir, and he settled there. Among his

two sons, the elder son, was extraordinary Wali of Akbar Shah, Hazrat Mehboob Aalm, Makhdoom Sheikh Hamza ^(RA) Raina, who had no offspring. The second son Baba Ali Raina's children are famous as Makhdoomi. These people are settled around Ziyarat Makhdoom Shaib, Srinagar and some cities of Punjab also. Usman Raina had a cousin Abid Raina by name from whose 8th generation Salam Raina migrated from village Tujar to village Magam of Hindwara area.

Halmat Raina's brother Ahmad Raina's sons followed Shia religion. During Islamic rule in Kashmir, his sons were holding posts of chief commander and prime minister. Among them, Mousa Raina, Eedee Raina and Malik Najee Raina are very famous. The famous Rais and historian of Kashmir, Malik Haider Chadoora, who was very influential and powerful during Jehangir's era, was grandson of Najee Raina. The repairs of Jamia Masjid Srinagar were made under his guidance. Due to settlement at village Chadoora, the word Chadoora is affixed with this branch. Eedee Raina's and Malik Haider's progeny are settled at Srinagar, other areas of Kashmir and Punjab also. Since this dynasty received the title of Malik, therefore, their sons are famous by Malik caste.

It has already been mentioned that with Ravan Chend his cousin Roy Behram has embraced Islam. Roy Behram had two sons Roy Sher Dil and Roy Madree. Roy Sher Dil was Prime Minister of Sultan Shah-ub-deen, king of Kashmir 1355-1373 Ad. After Sultan Shah-ub-deen appointed Roy Sher Dil as his Prime Minister till his death. After his death, his second brother Roy Madree became Prime Minister till his death. After his death, his second brother Roy Madree became Prime Minister. Sultan Sikander (1389-1413 AD) sacked Roy Madree due to certain differences, even his Jagir was confiscated. Roy Madree's progeny is settled in Maryo Adwan and frontier locations of 'Kishtawar area and south East Mountains of Kashmir valley. Baba Lateef-u-deen Qureshi, Caliph II, Noor-u-deen Wali ^(RA) belonged to this dynasty. His mazar (graveyard) is at village Pushkar, of Beerwah area. After Roy Madree's dismissal and death Roy Sher Dil's son, Sher Ali was also under surveillance. In 1394 AD, Hazrat Amir Kabir Syed Ali Hamdani's son Hazrat Mir Mohammad Hamdani arrived Kashmir. By his recommendations, Sher Ali's Jagir was released but

the association with Mir Mohammad Hamdani created love for Allah against wordily power and pelf. Hazrat Mir Mohammad Hamdani was so pleased by Sher Ali's services, that he awarded the title of Baba Qasim. Roy Sher Ali alias Baba Qasim passed away in 1409 AD. Baba Qasim had two noble and pious sons, Baba Abdullah and Baba Hussain. Both of them preferred business than darbardari and was so much successful in this field that they proved themselves to be Malik-ul-Tujar (Masters of trade) of their times. In 1444 AD Baba Abdullah passed away. The honorary word of Baba was attached with few names of this dynasty for some time in future.

Ganie

Baba Usman Aachy Ganai

Baba Abdullah son of Baba Usman who was famous as Baba "Aachup" was very famous as a scholar and a calligrapher. The king Sultan Zain-ul-abdeen, awarded him the title of "Ganai" due to his scholarly efficiency and competence. But not much time has passed, that due to love for Allah, he relinquished wordily pleasures and went out of his home for seeking company of scholars and saints. After association with Mashayikh and Auwaliya of his era, he performed Hajj Pilgrimage. On his return, he received spiritual guidance from Hazrat Sheikh Noor-u-deen Ganj Baksh and Sheikh Noor-u-deen Wali ^(RA). He died in 1457 AD, and by the orders of king was buried in Royal graveyard (Mazar Salateen Zainakadal). Sultan Zain-ul abdeen participated in his Nimaz Jinazah.

The younger son of Baba Qasim, Baba Hassan's son, Baba Nathu, was no less than Baba Usman in knowledge and mental efficiently. He was also awarded the title of "Ganai" from Royal darbar. From Baba Nathu's third generation is Hazrat Baba Dawood Khaki who has been chief Calipha of Hazrat Makhdoom Sheikh Hamza ^(RA) who passed away in 1587 AD. His progeny is in and outside Kashmir, with main hobby of "Peeree Maradee".

As per caste, they are called khaki Shah and Peerzada. From Baba Qasim to Usman'sson Baba Rajab, and in second branch upto Baba

Davood Khaki ,the caste of this dynasty is famous as Baba. Baba Usman and Baba Nathu were called Gania's.

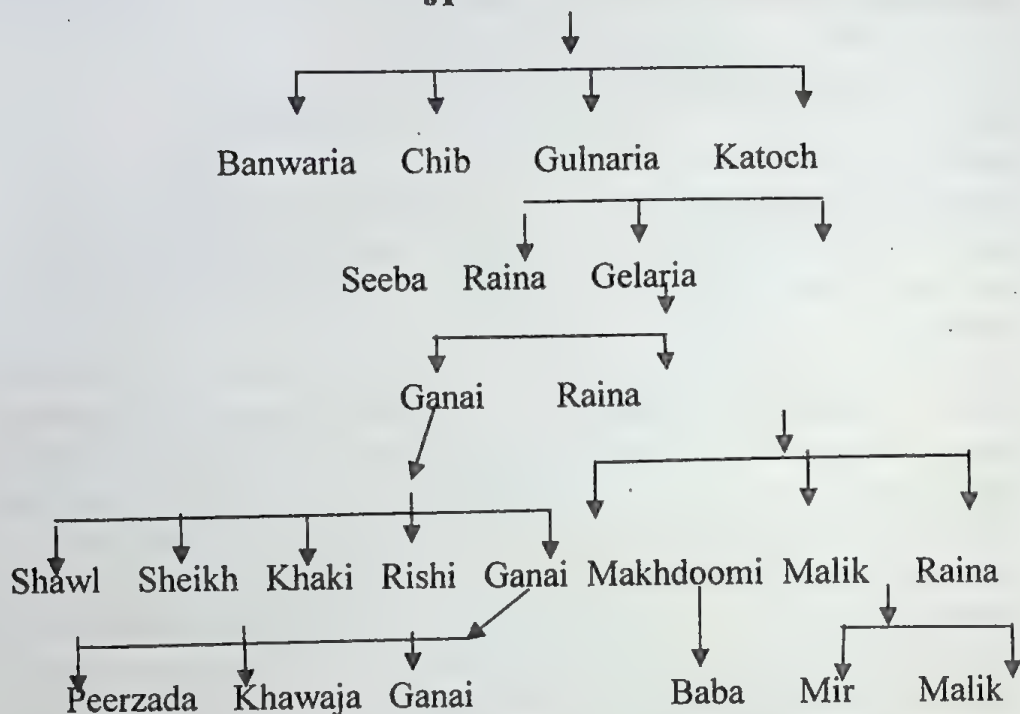
Ganaie Caste----Its origin of Nomenclature

It is necessary here to explain word Ganaie.. It is a pure Kashmiri word, and its literal meaning is clerk, writer and scholar, besides meaning a govt. official. In ancient Kashmiri language, the pen was named "Gun"and the writers as "Gunay". At present in Kashmiri language, the small pieces of plant, which resemble pen, are called "Gun". In ancient Kashmir, only from kings Darbar the title of 'Gania 'was offered to some great scholar on the basis of his academic excellence, After centuries, the Public made its free use i.e. every educated man was called Gania. Likewise, every govt. employee of country was an educated man, therefore, every govt. official or an Educated man ,was referred as Gania. After some time, the word extended so much that the word Gania was used for every Govt. employee whether literate or illiterate i.e. orderly, security guard and Khidmatghar were called Gania . There are two branches of Gania's in Kashmir at present, one whose elders have been saints and scholars, for example, Dynasty of Baba Usman , and Dynasty of Sheikh Yaqoob Sarfi Ganaie and Dynasty of Sheikh Ahmad Taraballi etc.The members of such type of Gania dynasty, like other zamindars of Kashmir due to zamindari or scholarly interest from generations are engaged in Govt service , Business and Peeree Mureede, The second branch is whose ancestors belong to backward races of Kashmir. Since this race has also achieved ordinary type of Govt services, therefore they were commonly called Ganiaies . In Kashmir, there is one more race, which uses word Ganie. This belongs to the Butcher race of Kashmiri's. About them there are two traditions in Kashmir history. The author of Tarikh Hassan writes, that during Islamic era of Kashmir, Helmat Ganai first of all was a butcher. After him, any person from any race who followed this profession was called Gania. After that, one historian writes: that word "Gunnay" means one who

makes pieces, therefore with every butcher, due to animals and division of their flesh, the word Gunai or Ganai was of common use. The last tradition seems appropriate. Now-a-days, butcher Ganai is a separate caste. In Kashmir, there are two more words, which are, used with both high and low profile personalities, for example, the word Sheikh is used with the name of Hazrat Noor-u-deen Wali Rishi and Cobbler is also called Sheikh. In the same manner, the word Shah is used with King and Sadaats and Perzada's have been using this word with their names. But today in Kashmir a faqir i.e a begger, is also called Shah.

In other countries, we have the same examples i.e one word is at the same time used as caste and title for both low and high profile people. For example, in India, Khakrob (Sweeper) i.e Bangi is called Mehtr and in Iran Shaias are called Mehtr. But contrary to that, this name is used with Chitral name. Likewise, the title of word Sheikh is used with Syed Abdul Qadir Jeelani's name and one Bangee after embracing Islam is also called Sheikh. However, history has proved it, that before 500 years, Ganai title was awarded to two respectable families due to their academic efficiency. Among them Baba Usman's caste is Katoch Rajput. The other person is Sheikh Youqub Sarti's ancestor, whose Pedigree joins the most famous. Quresh tribe personality of Caliph II, Hazrat Omar Farooq. ^(RA) Most of Ganai tribes of Srinagar change their caste after 2-4 generations, even new caste are established branch after branches. For example, the famous shawl dynasty of Srinagar is originally a branch of Ganai dynasty. However, the members of Ganai's who before hundreds of years migrated from Srinagar to villages are famous by the name of Ganai till date, because there is hardly any change of caste in villages. Following is the change of Geneological order, by which it is obvious, that how different castes are created in Kashmir and outside Kashmir.

Katoch Rajput Chender Bansi



Now we again attend towards Baba Usman Oachup Ganai's dynasty. Baba Shaib's only son was Baba Rajab, who following footprints of his father spent his life in worship. He had three sons, Zeetee Ganai was father of three sons, and namely Shahbudeen was a very rich man of his era. The Government awarded the title of Khawja to this dynasty. Therefore, this title is from the time of Khawja Shahab. He is buried in Mazar Mohalla Deedamar. Khawja Attar influenced by Hazrat Sheikh Makhdoom Hamza (RA) relinquished worldly pleasures and was in seclusion at village wusan of Lar area, and is buried there Khawja Attar's Progeny is settled at Lar area and Srinagar. Khawja Ibraheem Ganai's third son was killed in a state war and his progeny are living at Baramullah and Poonch. Baba Rajab's younger son, Nonee Ganai alias Mulla Malhee was scholar and saint of his time. He was involved in teaching- learning at Kalashpora and

settled there. The Mosque constructed by him called Noonu Ganai Mosque still exists there.

Mulla Feroz Ganai

His son Arsheed Mulla Feroz alias Peechee Ganai after completion his education under his father performed Hajj Pilgrimage. After his return from Hajj, he studied under scholars of India at Delhi. During his stay at Delhi, Mohammad Abdullah Sultanpuri was his student. Later on, the same student, famous as Sheikh-ul-Islam Allama Mohammad Abdullah was Akbar's teacher. Mulla Feroz, arriving Kashmir married with daughter of Moulana Razee-u-deen, Headmaster, Madrassa Aaliya Qutubdeenpora. Later on, he was appointed as Mufti Azm of Kashmir for long period of time. At last, due to Shia Sunni, differences, he was martyred in 1565 AD. His sons are settled at Srinagar and outside Kashmir at Delhi and other places.

Baba Rajab's third son, Shangruff Ganai was also employed. His son Mulla Haider proved to be a good son. He was married with Sheikh Youqub Sarfi's neice. His two sons, Sheikh Mohammad Amin and Caliph Mohammad Sharief migrated from Srinagar to Devsar area and Sangam Brang after death of their father. Therefore, their sons are settled there.

Khawja Habibullah Nowsheri

Khawja Shahubdeen son of Zeetee Ganai (Grandson of Baba Rajab) had three sons Khawja Shams-u-deen, Khawja Shangee and Khawja Ismail. Khawja Shams-u-deen settled at Nowshera due to his engagement in Business. His two sons were Khawja Youqub and Khawja Habib. The second son, later on became Sofi and wali, and was famous by the name of Khawja Habibullah Nowsheri^(RA). He was author of many books and a famous poet of Kashmir. His pen name was Jinee. His tomb is at Mohalla Nowshera. His Progeny is in

Kashmir and outside Kashmir. Khawja Shangee was a very rich man of his time. He during his trade purchased land in upper part of city and constructed splendid buildings and mansions. Khawja Shangi's son's due to their business links were called Pashmina and Shawl and at present the caste of this famous dynasty is famous as Shawl.

General Ismail Ganai

Khawja Shahb-u-deen's third son, Khawja Ismail was a saint and a scholar. He was brave and courageous also. Therefore, initially he was recruited in Army and due to his efficiency and competence, he after some time was appointed as Chief Commander of Kashmir Army, during Ali Shah Chak, king of Kashmir 1570-1579 AD. General Ismail Ganai has been a famous Patriotic Chief Commander of Kashmir. In 1574 AD Raja Bhadur Singh governor of Kishtwar, revolted against the King. General Ismail Ganai, commanding a brave contingent of Army attacked Kishtwar. After a fierce battle, the Kishtwari army was defeated. Bhadur Singh was arrested. At last, Raja offered his daughter in marriage to the king and was released. Ali Shah Chak awarded the title of "Conqueror of Kishtwar" to General Ganai. Ismail Ganai was chief commander of Kashmir Army upto last days of Chak era i.e. up to the end of sovereignty of Kashmir. When in 1585 AD the king of Kashmir Youqub Shah Chak, martyred Qazi Mousa, the famous Qazi of Kashmir, on the verdict of Shia Scholars, the Sunni Muslims in a secret meeting of noble's of city after long discussion, agreed that a representative body of Kashmiri Muslims may go to Delhi to invite king Akbar to invade Kashmir, but Ismail Ganai was opposed to it. He was of the view, that a big army of Sunni Muslims be organized who may defeat Chak Government. Ismail Ganai opposed tooth and nail to invite non-locals i.e Moughal Government. But most of noble's did not agree with him. Ismail Ganai had an opinion, that future generations of Kashmir shall feel sorrow for their decision. Akbar after his two defeats was in need of an opportunity. He deputed a brave contingent to Conquer Kashmir. A

battle took place at Hirapora, with the result that Kashmir became slave of non-Kashmiris forever. This event dates back to 1586 AD. Ismail Ganai died in 1599 AD. This great son of Kashmir is buried below Safakadal, on one side of road in a graveyard in Mohalla Deedamar.

Khawja Jawhar Ganai

Khawja Ismail Ganai had two sons, Khawja Attar and Khawja Abdul Sakoor. Khawja Abdul Sakoor's sons are settled at Srinagar, who are businessman. Khawja Attar's son was Khawja Jawahar Aalm. He was interested in poetry. His pen name was Yakta. He was calligrapher also. His one beautiful Biaz in which his poetry is recorded is in possession of Pandit Madhu Ram Gangoo resident of Mohalla Ahlmar Srinagar. During that period, Zaffar Khan Ahsan, was Nazim Kashmir, 1640-41 AD, who himself as poet, had great respect for poets. Khawja Jawahar was an expert of Architecture, even his few generations were interested in this art. Therefore, Zaffar Khan, handed over the development of gardens to him. Nazim Kashmir and Shahjehan were pleased by his services. He also laid a garden at Machbhavan by the orders of Government. He was so pleased by the climate of this place, that he settled permanently in this village. Therefore, his sons are still settled here. Khawja Jawahir's son, Khawja Shams-u-deen was incharge of construction of Anantnag Spring, during Aalamghir's period. Khawja Shams-u-deen's son was Khawja Jehangir. Besides, the Government buildings and gardens, the construction of Ziyarat Hazrat Sheikh Hamza Makhdoom was completed under this supervision and guidance. The construction of Ziyarat Zain-ud-deen Rishi ^(RA) is result of his strenuous efforts. Khawja Jehangir had lonely son named Khawja Noor-u-deen.

Khawja Mehmood Ganai

He spent his entire life in worship of Allah. Khawja Noor-u-deen's son Khawja Mehmood was very intelligent rich man. During

Durrani rule, he was respected very much. Appointed as Tehsildar of Dachinpara and Khovarpara areas, he performed his duties honestly and judiciously for long time. Besides, in 1806 AD i.e 1331 Hijra, the committee which Muslims of Kashmir constituted for construction of Ziyarat Hazratbal and Dastagir Shaib Khanyar, he was unanimously elected as President of this committee. He passed away in 1813 AD.

Khawja Yousuf Ganai

Khawja Mehmood's son, Khawja Yousuf, following his father's footprints was very popular among people. During Khawja Yousuf's life, the Durrani Government was replaced by Sikh's. In 1833 AD, there was horrible famine in Kashmir, which took toll of two-thirds population of Kashmir. In addition to this, a wicked Sikh Nazim Kashmir Jamadar Khushal Singh on pretence of administration oppressed the hunger stricken people of Kashmir. There was hue and cry throughout country. The crises of poor people crushed Khawja Yousuf's heart. He with great courage opposed Jamadar. Due to will of Allah the dreadful Jamadar was not courageous enough to kill him. However, he was arrested and imprisoned for some time. At last, he passed away in 1836 AD.

Khawja Saleh Ganai

Khawja Yousuf's son was Khawja Saleh. He was pious farsighted and knowledgeable. He was highly respected by colonel Mian Singh and Sheikh Imam-u-deen Sobedars of Khalsa Government. In 1846 AD, Dogra army under command of Wazir Lakhpat, when entered Srinagar to control Kashmir, there was battle between Sheikh and Dogra army. Wazir Lakhpat was killed in Maisuma plain. The remaining Dogra army left towards Jamimu. He for sake of humanity helped this depressed army with food and in crossing Peer Panjal Pass. When Maharaja Gulab Singh visited Kashmir, he awarded a certificate to Khawja Saleh and restored his lost stipend. After some time, when Maharaja came to village Mach

Bawn, he visited Khawja Saleh's home also. Khawja Saleh presented some handsome and swift horses to Maharaja and as per the statement of elderly Kashmiris, Maharaja in his last days appointed Khawja Saleh as Revenue Assessing officer of his area, which he performed satisfactorily. Khawja Saleh was a scholar of Persian language and fond of poetry. He had great respect for scholars and saints. Kashmir's famous poet, Parmanand was his most dear friend. He was fond of Parma and was resident of village Seer Kanilgund, but due to love and kindness of Khawja Saleh, he forced him to reside at village Machbhavan forever. He had recorded a will in his home for subsistence of Pandit Shaib. Khawja Saleh died in 1875 AD.

Khawja Qadir Ganai

Among three sons of Khawja Saleh, the elder was Khawja Qadir who besides, being scholar and Munshi was brave and sagacious, that is Ismail Ganai's warrior blood had a chance to express their talent of warriors. Therefore, Khawja Qadir, under command of colonel Devindar, participated in battle at Hunza. After colonel Devinder was wounded, Azra Khan was arrested by same Khawja Qadir. After his army services, he was appointed as Zaildar and Allaqadar i.e Tehsildar in place of his deceased father. When Sir Watter Lawrence initiated land settlement in Kashmir, the Chief Minister General Sir Raja Amar Singh, deputed Khawja Qadir with Lawrence till completion of land settlement in Kashmir. Its mention has been made by the author of "valley of Kashmir" in his book. Khawja Qadir passed away in 1314 Hijra i.e 1897 AD, leaving two sons.

Khawja Saadullah Ganai

Khawja Qadir's elder son Khawja Ibraheem succeeded his father as Zaildar. He was pious and noble. He died on 27th Muharram 1340 Hijra i.e 30th September 1921 AD, leaving one son, named Saadullah, Khawja Saadullah is Zaildar at present. He was appointed

by late Maharaja Pratap Singh as Zaildar at village Machbhavan. Khawja Shaib has two sons, Salam-u-deen and Shams-u-deen. Khawja Salam-u-deen is a contractor and Khawja Shams-u-deen is studying. Khawja Salam-u-deen has children also.

Khawja Mukhtar Ganai

Khawja Qadir's second son, Khawja Mukhtar is a rich man and is Numberdar. He is at present regarded as the elderly man of his dynasty. He is cordial and is popular among people. He was elected Member of council in 1930 AD. He has five sons i.e Mohammad Yousuf, Ghulam Nabi, Ghulam Hassan, Mohammad Ayub and Mehraj-u-deen. The eldest Mohammad Yousuf is an employee in department of Education. The rest are still studying.

Khawja Ahsan

The second son of Khawja Saleh Khawja Ali died in his young age in 1283 Hijra i.e 1866 AD leaving a noble boy Khawja Ahsan by name. Khawja Ahsan was Zaildar of Achabal following traditions of his family; he was holding both respect as well as fame. He had an access to Maharaja's darbar. Many times Maharaja called him in his darbar. The present ruler, Maharaja Hari Singh as senior member of council and commander in chief, as crown Prince, awarded him a certificate for his army services at Khundroo. He passed away on 13th Shaban 1337 Hijra i.e 14th May 1919 AD.

Khawja Saif-ud-deen

He has only son, named Khawja Saif-u-deen. He after matriculation was studying in College and from there he was directly appointed as Sub-Inspector in police and till date is working as Sub-

Inspector and Inspector in different Police stations of valley of Kashmir. As a police officer, he gained so much respect, fame and popularity that there are few examples of such people. He proved to be a best detective agent. His two sons, Ghulam Jeelani and Mehraj-udeen are yet minors and are studying. Khawja Saleh's third son, Khawja Khaliq Ganai died in 1892 AD. Khawja Khaliq Ganai's son Khawja Humma Ganai died one year before his father in 1891 AD. Khawja Jumma Ganai's father Khawja Qudoos Ganai died in 1939 AD. Now from his branch Khawja Qadoos Ganai's son Khawja Ghulam Ahmad Ganai is a gentle educated Youngman. He has received Sanitary Training in India and at present is working as Sanitary Inspector.

The Ganai family of Machbhavan is holding an excellent status in south Kashmir. They are big landlords and property holders. They possess land holdings in about 13 villages.

All these particulars which are mentioned above are related to Galeria branch of Latoch Rajputs who settled in Kashmir embraced Islam and whose founder is Raja Malchend. Raja Malchend's ancestor Raja Makhchend, governor Kangda's four sons, the second son Hari Chend was great grandfather of Malchend. The elder than him was Raja Karm Chend from whose 52th generation are present villages of Lamba and Nadwan Kangda. One more branch of Raj Karam Chend from 24th generation is present Maharani of Kashmir, mother of Maharaja Kumar Sri Karan Singh Jee, the crown Prince of Jammu and Kashmir state.

Dar family of Kashmir and Punjab

Original Homeland Village Hardoshiva Zainagir

Area Near Sopore Kashmir

Origin of Nomenclature of Village Hardoshiv

In Kamraj area of Kashmir, Zaingir is a wide piece of land, where 40-50 villages are settled. Zaingir Kashmir has been developed by Sultan Zain-ul-abdeen and on his name, it is named Zainagir. A village Hardoshiv is situated at the base of a mountain. In Zaingir area the Dar dynasty of this village are famous in North Kashmir for their religious stature. According to Jamabandi and to land settlement of Kashmir revised 1978 Bikrmi, the basis of nomenclature of this village is subject to amendment as per historical records. According to this Jamaband, the genealogical order of Dar race has been recorded that the ancestor of this race when one day came to visit his murshid from village Saibug Tehsil Budgam to Sopore, he asked him to visit Sheikh Noor-u-deen Wali, at the base of a mountain, 4-5 miles from Sopore in a cave and also said, to cultivate barren area there. Therefore, he cultivation that barren area at two places and as per the directions of Sheikh Shaib named it Shiva and due to its cultivation at two places, it was named Hardushiva.

The historical accounts about Sheikh Noor-u-deen Wali of this area which was later on named Zainagir, is silent about his cave confinement. It is beyond comprehension, that Sheikh might have named the place as Shiv, who is holy autar of Hindus.

It is evident from the name of Shiva or Shiv that it is a Hindu name and some Hindu might have developed it. I myself saw a statue of Mahatma Buddha around Hardushivpora in the fields of villages Goripora and one statue of some Hindu saint was recovered during digging of canal at village Dooru. Then village Machipora, which is a small village of Hardushivpora depicts relics of early population. Its real name was Shiva. Since it is developed at two places, therefore during Islamic period it became famous as Hardushiv. But even up to

this time one of its parts is called Bala and the lower part is called Payeen,

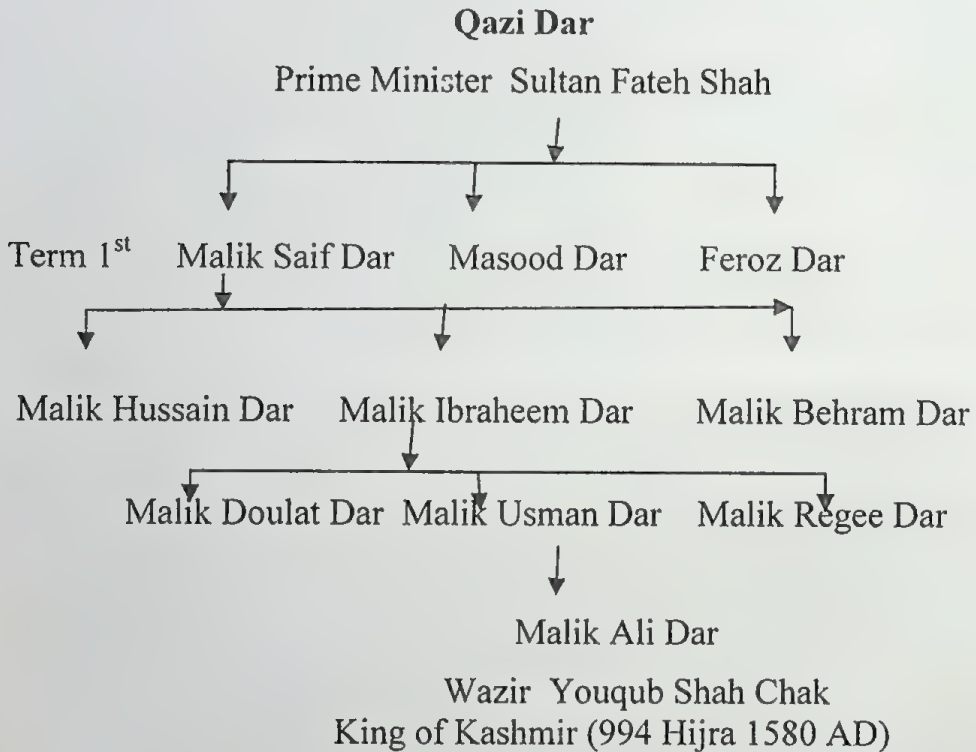
But it is surmised, that the part of population which is situated at a higher level on a narrow place and is adjacent to Ziyarat Khawja Hassan Qari Baldarmi, was developed due to Khawja Hassan Qari's stay and later on due to his death. Therefore, the whole population is related to Ziyarat. The spring near the Ziyarat, irrigates most part of agricultural land of this village. According to settlement records of 1970 Bikrmi, to record that this village was developed by one of the elders of Dar Community during Sheikh Noor-u-deen Wali's time. It is wrong, but it was settled before Muslims. However, it is possible that Dar race might have settled it because during that period, like other races of Kashmiri's, this race was also Hindu. In genealogical order of Hindus, one thing is correct, that the elders of this race had migrated from Soibug Tehsil Budgam to this area.

The ancestor of Dar Dynasty of Soibug

The acceptance of Islam by Dar race is related with embracing Islam by other races of Kashmir. During early Hindu Rajas, all were Hindus but during Sultan Budshah's period 1370-1420 AD, Sangram Dar a famous man of Charisharief was a Hindu whose name was Gohindwana, but his sons were bearing Islamic names. It is evident, that Sangram Dar had embraced Islam, though no history recorded his Islamic name. But histories mention the Islamic procedure of his burial. Qazi Dar was a famous man during Sultan Shah's era. In his fourth generation, Malik Saif Dar was a famous politician of Kashmir, who was Prime Minister during Sultan Fateh Shah, first term of office. He died at Srinagar in 892 Hijra. His tomb is situated on a high platform adjacent to Sarai Safakadal. Something is written there but that could not be read.

The Dar tribal's of Soibug are his Progeny. He had three sons and all of them were living in Soibug. Regee Dar is recorded as Regee Waar and who is ancestor of Waar race and on whose name Waar race has separate identity. Saif Dar's elder son had a son who died in 920 Hijra. Ragee Dar's brother Malik Usman Dar (Died 920 Hijra) was

Wazir of Sultan Fateh Dar during his third term. In his third or fourth generation, Ali Dar was a famous man of Kashmir who was Wazir of Youqub Shah Chak, the king of Kashmir in 944 Hijra i.e 1580 AD. From Qazi Dar to Ali Dar, the genealogical order studied from different historical accounts is recorded as under:

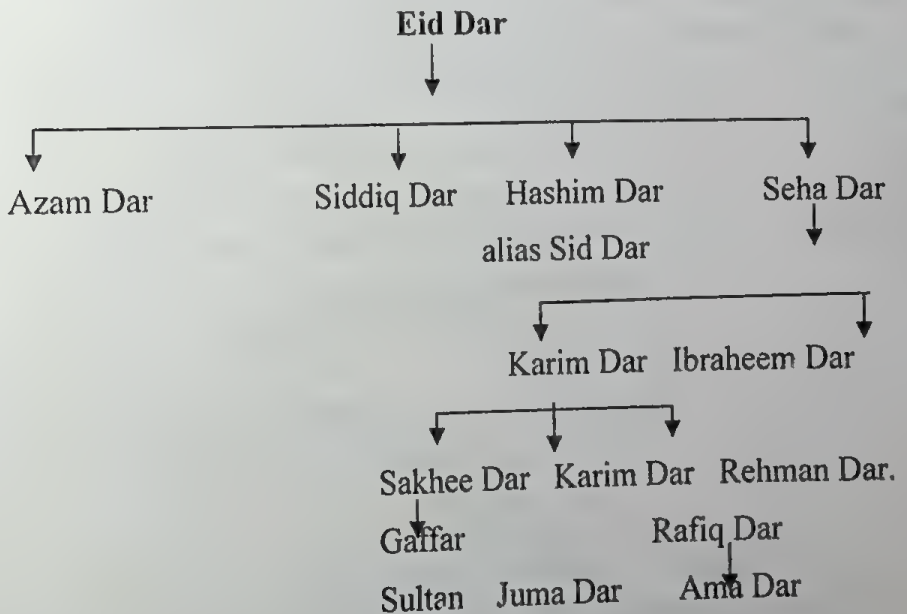


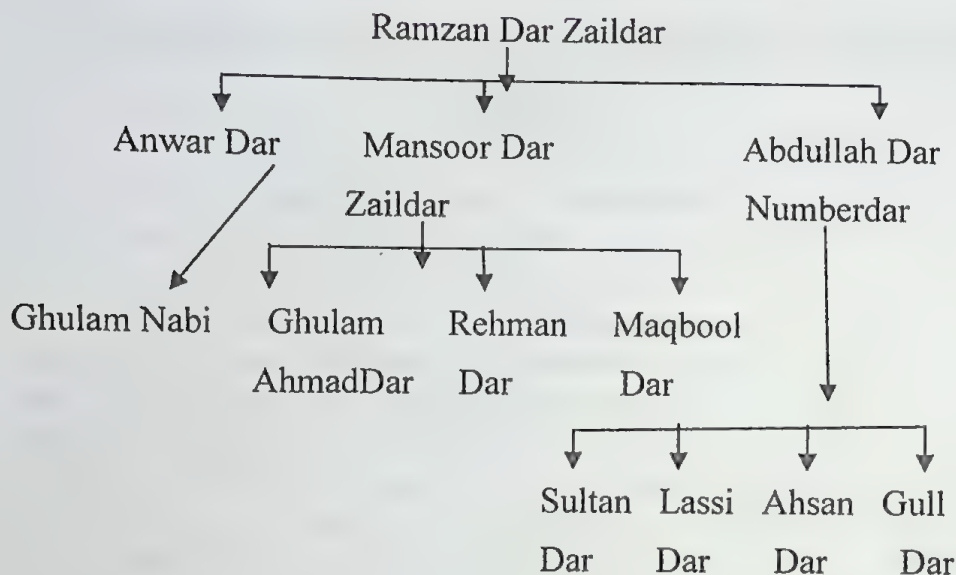
One branch of Dar tribe during Malik Regee period or after some time were called Waar. Regee Dar and Regee Waar is one and the same person. In this branch, great scholars and saints were born. The detailed account is in common histories of Kashmir besides Twarikh Aqwan Kashmir Volume I.

The ancestor of Soibug Dars is Saif Dar and the people of this tribe who migrated from Kashmir to other places about whom there is mention in Twarikh Aqwan Kashmir Volume I, all of them regard Malik Saif Dar as their ancestor.

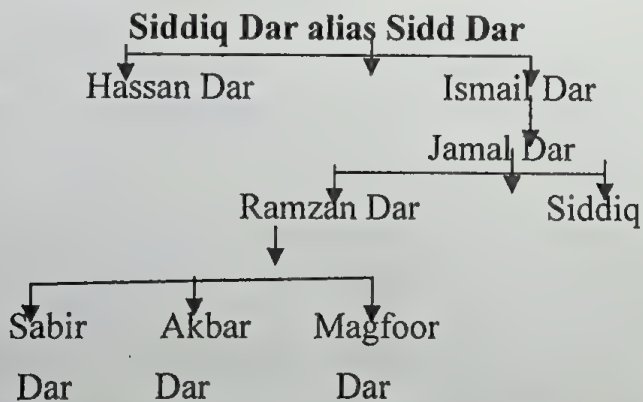
Dar Race of Hardushiv along with Genealogical Order

In Hardishiv, the ancestor of Dar race has come from Soibug, as is recorded in Jamabandi settlement records . When this elder came and what was his name is not known. However, in Dar dynasty of Hardushiva's private genealogical order, the first name is of Noah Dar, followed by Malik Dar, Hind Dar, Mahind Dar and Eid Dar, but according to genealogical order of settlement, the first name is Eid Dar, who according to Dar race of Hardushiv genealogy is in fourth generation of Noah Dar. Eid Dar has four sons. The offspring's of the three sons are settled at Hardushiv, which from Noah Dar up to present breed has passed through twelve generations. The offspring's of one son are settled in Punjab and some in Kashmir. The present breed of this branch from Noah Dar up to present date has passed through nine generations. The genealogical order of Eid Dar's offsprings are





Eid Dar's elder son Seha Dar's son, Ramzan Dar Zaildar was influential in both Government as well as public. In Kashmir the undersigned met him several times. He was courteous and noble. After his death, his elder son was appointed Numberdar and second son being educated was appointed Zaildar. During initial period of 1939 AD Munawar Dar Zaildar died. His brother Abdullah Dar Numberdar is alive. Eid Dar's third son, Siddiq Dar alias Sid Dar has two sons, Ismail Dar and Hassan Dar. Ismail Dar's sons are settled in Kashmir, but they are residing now at Langate and Hanga instead of Hardushiv, as is evident from the following genealogy

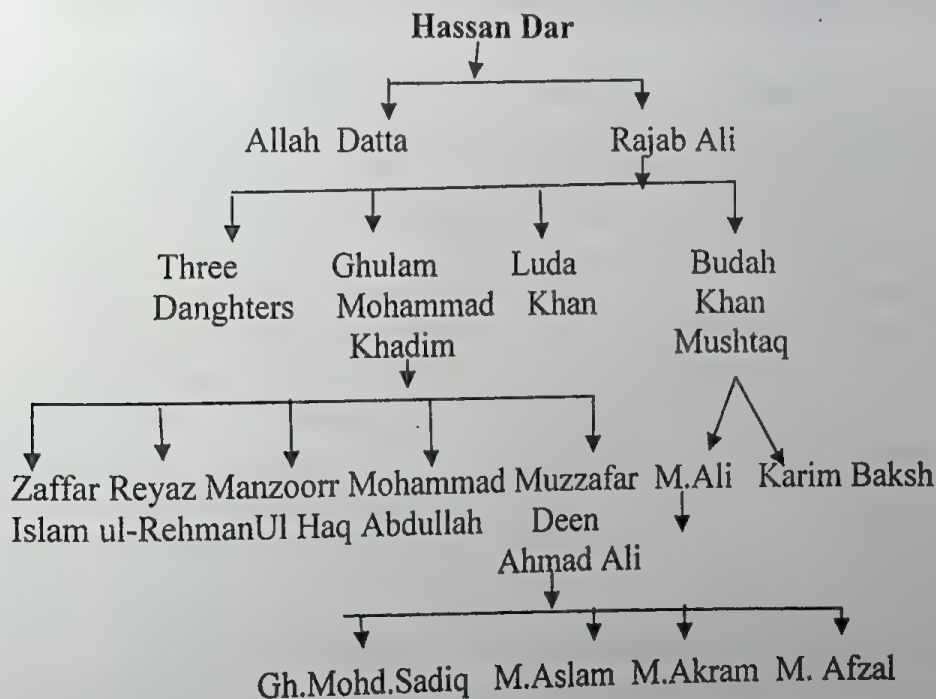


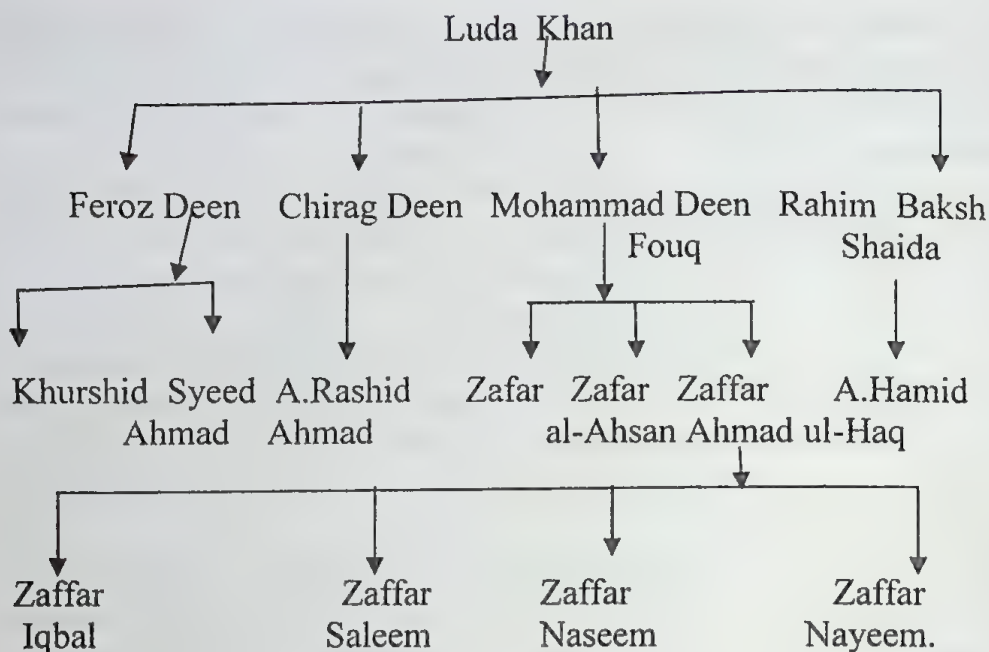
Jamal Dar, Hanga adjacent to Hindwara was son-in-law at his in-laws. His second son Siddiq Dar's marriage was held in Aziz Mir's home at village Langate adjacent to Hindwara. He following his father settled there.

Jamal Dar's elder son was working as a laborer in Punjab. My late father treating him Peer brother was assisting him. Ismail Dar's sons are settled in Hanga or Langate. They are living an ordinary life. They are not educated and are farmers.

Hassan Dar and his sons Pedigree Siddiq Dar alias Sidda Dar's second son, Hassan Dar migrated from Kashmir to Punjab in his young age. At that time, there was Government of Afghans who were oppressing and suppressing Kashmiri people. Hassan Dar was exiled from love of his country..

Among his sons, some people again settled in Kashmir, the mention of which will be made in next pages. His Progeny is mostly confined to Punjab areas of Gadthal, Sialkot, Nazirabad, Khankah Dogran, Lahore, Daska and Gujranwala.





Hassan Dar's elder son, Rajab Dar and his sons

Hassan Dar, 1231 Hijra i.e 1816 AD, when Sardar Azeem Khan was Nazim Kashmir and Maharaja Ranjit Singh was ruler of Punjab, migrated from his homeland the detailed report for the same has been recorded in my dynasty details. He settled in village Gadthal of Sialkote along with his wife here and died at the age of 64 years. During that time, Sardar Basakh Singh was holding state and financial powers of Gadthal and its surroundings from Maharaja Ranjit Singh's side. Rajab Ali was elder son of Hassan, who was born in Kashmir. The second son was Allah Rakha who was born at Gadthal. Hassan Dar died in 1855 AD i.e 1912 Bikrmi.

He while coming to Punjab had learnt to read and write and from labourer he became supervisor of Sardar Basakh Singh's splendid structures. He arranged for education of his children. Therefore, the elder son Mian Rajab Ali was studying together with Lala Mela Rampori in Imam-u-deen and Mian Badru-deen's schools. In those days, the books used were hand written. My late father was

saying that Gulistan and Bostan were sold at the rate of five rupees in those days.

Mian Rajab Ali, during last days of Sikh Government was serving as Mohrer police at Qadiyan District Gurdaspore for some time. From there, he came to Lahore and was recruited in Sikh regiment, where in 1849 AD, he had to participate in Chilyanwala (Gujrat) war, in which Sikh rule came to end. At that time, he was 33 years old. He used to say, that after defeat Sikh's fled away in unconscious manner. Thousands of Sikhs, due to fear of their life, trimmed their hair by sickles of Zamindars, by which they cut grass, by helping one another, so that they look like Hindus or Muslims.

After maintenance of peace, he lived at Rawalpindi for some time. During that time, the educated people were respected. He started Calligraphy and earned lot of money. Then he came to Sialkote and became Patwari. He was working as Patwari till his death at village Kotlee Harzain. He died on September 6th, 1876 AD.

Baba Mushtaq Elder son of Rajab Dar

He had three sons. The elder son, Mian Buddha Khan, who succeeded his father as Patwari. He was a Punjabi Poet and a darvaish. He had deep love for Prophet Muhammad (SAW). Many of his Punjabi books have been published while some are still unpublished. He got him appointed as Patwari and himself came to Lahore and was employed in "paisa" newspaper, Lahore, the only successful Urdu newspaper of not only Punjab but of India in those days. He worked for 12-14 years in "Paisa" newspaper and then resigned from here, later on, he was not employed anywhere and till his death, he was engaged in worship only. He died at the age of 80 years in May 1931 AD at Lahore. He was also Calligrapher in Sialkote's newspaper "Victoria Paper". He was a calligrapher of repute. His pen name was Mushtaq and was famous as Baba Mushtaq. His second son Mohammad Ali died at the age of 35 years. His third son, Ahmad Ali is settled at Wazirabad. The elder son Munshi Karim Baksh who is 73

years old, is living at Lahore presently. He worked as Patwari in district Sheikhpura for long period of life and after returning from there came to Lahore. He has three sons, Mohammad Afzal, Mohammad Akram and Mohammad Aslam. The two sons are employed in Military Coloning factory and Mohammad Aslam is under training at Knife making factory at Wazirabad.

Molvi Ludha Khan Second son of Rajab Dar

Mian Farzand Ali's second son Ludha Khan was born in 1854 AD. He received education at Gadthal. Then he sought admission in Madrassa Patwaris at Sialkote. There were only 49 students, out of which 29 passed. Among the successful candidates, three students were awarded certificates by Deputy Commissioner Colonel Junkison, on May 22nd, 1876 AD, on the basis of their merit. Among these three meritorious students, he was at serial number 2nd among Patwaris. He obtained 337 marks out of 360 marks. In 1878 AD, Munshi Illahi Baksh was Tehsildar Sialkote. He drafted such a strong and favorable report about his work that Deputy Commissioner on 16th September 1878 AD, appointed him as in-charge Qanoongo.

Since Sialkote was close to Jammu, therefore, he went there with the idea that he may visit his homeland Kashmir. In those days, Maharaja Ranbir Singh was ruler of Jammu and Kashmir and in both Provinces the department of "Tasfia Bakaya" "Recovery" was established which continued during Maharaja Pratap Singh's rule also. Therefore, he worked as an ordinary Mohrer in this department at first and after five years, when examination for "Nazarat" posts was held he participated in the said examination and was declared successful. Therefore on 3rd Magh, 1945 Bikrmi, the copy of order, which was received by him as certificate, is recorded as under:

"Ludha Khan, Mohrer"

Since you passed "Nazar" examination, as a departmental candidate, therefore from today, you are appointed as "Nazarat" on

monthly salary of twenty five rupees. It is obligatory upon you to work efficiently and keep certificate with you. In those days, Pandit Piaray Lal was officer "Tasfia Bakaya" court.. later on, he used to visit Hardushiv Kashmir to meet his relatives. In 1947 Bikrmi he went to Poonch. That period was beginning of Raja Baldev Singh's Government and there were two judges of High court. During that period Lala Bhagwan Dass and Dewan Daya Rampori were judges of High court. He was appointed their Misalkhawn and from 1st Magr 1947 Bikrmi to ending Baiskh 1951 Bikrmi, he worked sincerely and his officers were pleased with him. From here he was appointed as Sarishtadaar in department of forests and on Jaith 2, 1951 Bikrmi, the high court judges recorded the following words in his certificate.

We are pleased with the work of Ludha Khan as he is efficient and experienced. He is now transferred from this court to forest department as Sarishtadaar, this certificate is awarded to him for his efficient and dedicated services, to keep with.

The orders issued from the office of Raja Baldev Singh Governor of Poonch, addressed to forest department a copy of the same is recorded as:

Office of Moula officer, Department of Forests.

"Choun Ludha Khan Munshi Karer Irshad Sarkar Wala dar Mahkama Janglat muqarar Shuda munasib ust ke muzkora rah hazir naukri dashta karobar mahkama Janglat girifta bashand.

Tahreer: 26th Jaith 1951 Bikrmi.

In Jammu Tehsil, there are 3-4 villages of Poonch. From Poonch side a Naib- Tehsildar and a Patwari is deputed there. Since arrangement in villages is not good, therefore he was deputed to Jammu to manage revenue and land settlement, where he spent about 2-3 years.

His father Mian Rajab Ali and Lala Maila Rampuri were class fellows and he was class fellow of Lala Maila Rampori sons Lala Moolray and Lala Gurdass and Lala Molraj's son in law, Devan Amar Nath son of Dewan Kirpa Ram was Prime Minister of Maharaja Ranbir Singh. Dewan Amar Nath, who perhaps was Governor of

Jammu in those days, had purchased land in the new colony of Layalpore and therefore, he was in need of Patwari for settlement. Therefore, through Lala Moolraj Puri, who was at Jammu in those days, he was introduced to Dewan Shaib and Dewan Shaib appointed him as his trusted lieutenant on suitable remuneration for Layalpore land holdings.

Dewan Shaib, who later on, was Dewan Bhadur, C.I.E, and Prime Minister of state was calling him "Iradat Nishan Munshi Ludha Khan Jee" and Farasat Nishan, titles. Dewan Shaib's dispatch of 2nd Asog, 1956 Bikrmi, reads:

" that according to your list, Sardar Hakim Singh has collected Timbre at Wazirabad. It is obligatory that you immediately go and get Timbre as per Choice from Wazirabad. By settling two Hindus on 1 ½ square land, is praise worthy. They shall be provided with residential facilities. You have sought directions for Moga. Since I have no knowledge about it. If in your opinion, it is profitable, then as an Attorney from our side, you can sign and since it is harvesting season and there is less time for you as you are out, therefore, keep Chiragdeen along with for two months. You issue receipts to Tahweeldar against crops. For selling cotton, which you have recorded, that rates are four rupees six anas and four rupees eight anas. In this context, it is advised not to sell cotton at this time. After 2-3 months, it will be seen. Is there any objection from your side in doing this.

He for ten years was Attorney and trusted man of Dewan Shaib at Layalpore. During those days, his elder son, Munshi Rahim Baksh, who is elder brother of undersigned was Tehsildar at Lasbaila Baluchistan, proposed him to stay at Kashmir Permanently, where his younger brother Munshi Ghulam Mohammad Khadim was settled since long. His house was at Hardushiv proper. He was staying there during summer and in winter was coming to Punjab. This system continued for years, at last, after brief illness, he died on 29th October, 1923 AD, in Lahore at the age of 49 years.

"Risala Terakat" which was a famous Sofiana Islamic Journal of Lahore was publishing his articles. He was interested in Tasawuf and History. He was also interested in poetry. He in his whole life has

penned down only two poems, one on the death of his teacher, Molvi Fazl Deen Resident of Gadthal and one on the death of his young son, Mujahid Millat, Chirag-u-deen.

Molvi Ludha Khan's elder son Babu Rahim Baksh Shaida

His elder son Babu Rahim Baksh was very capable and competent. He was born in 1874 AD. He received prizes from class 5th. He passed 8th class examination from Gujranwala Mission High School with merit. His maternal brother Ghulam Hussain and Tayazad brother Karim Baksh was also studying here. Since Patwar was common in this dynasty from three generations, therefore, he also appeared in Patwar examination and was appointed as Patwari, but was not satisfied. In those days the Middle and Entrance students were also seeking admission in Lahore Medical College. Even intelligent students were awarded scholarships. He leaving Patwar, came to Lahore in 1892 or 1893 AD and entered College with scholarship. During those days, Dr. Brown was Principal, while Roy Bhadur, Dr. Rahim Khan and Roy Bhadur, Dr. Brij Lal Gosh, were famous Professors of College and all Assistant Surgeon classes was taught in Urdu language. Next year, when he appeared in examination, the lieutenant Governor awarded him the certificate of honor, due to his efficiency and merit. But third year, which was last year of studies, he had to leave college due to certain unavoidable circumstances.

Later on, he was employed in Railway department of Lahore. During those days, an advertisement from Dr. Imam-u-deen was published in "Paisa" newspaper, that a person, who may write the longest name of "Vilayatee Surma", shall be awarded prize of 200 rupees. There was a pre condition, that the winner has to purchase one bottle of foreign Antimony (vilayati Surma) at the cost of rupees two. By this trick, Dr. Imam-u-deen earned lot of money and those people who for receiving prize, wrote the words of Villayatee Surma.

On cards among them he topped the list and was awarded the prize in presence of Molvi Mehboob-ul-alm prop rieter of Paisa Newspaper.

In those days card size was much smaller than present day cards and perhaps, villayati Surma was written for about 40-50 thousand times on the card.

Not much time has passed in Railways service, that he was appointed as Naib Tehsildar in Lasbaila sate of Baluchistan ad was then promoted as Tehsildar and lastly, His Highness Jam Mir Kamal Khan on seeing him as an efficient and competent officer appointed him as Magistrate and in 1902 AD, carried him along with to Delhi darbar. Khan Bhadur Nawab Haji Ahmad Yar Khan Siddozai (Dera Ismail Khan) was Prime Minister. He had differences with Governor of state on some matter. He left from there and since he was his associate, therefore, he has to leave from there.

He was interested to work in his homeland Kashmir, but conditions were not favorable for him there, though his real uncle as well as house was there. At last, due to luck, he had a chance to go to Kashmir, that Dewan Lachman Dass Ex-Governor of Kashmir selected him as caretaker for his property at Kashmir. Perhaps this event dates back to 1903 AD, that he stayed for six months in Kashmir and was going to his homeland Hardushiv.

Afterwards his paternal brother Baba Ghulam Hassan who was store keeper in Layalpore and was an influential man called him to Layalpore, where he after passing platery examination was appointed as Inspector of works at Sangla. The rest of his service period was in the department of N.W.R, divisions. He retired from services in 1934 AD, and after retirement he stayed in Kashmir, but he could not live long. In October 1938 AD, he after two days illness died on 12th October at Srinagar at the age of 64 years.

He has only one son Abdul Hamid who was born in 1908 AD. He received education up to F.A in Islamia College Lahore. Then for Engineering training, he left to England in August 1925 AD, where he after passing Engineering Course returned back in 1928 AD and was appointed as Assistant Engineer Railways in Bihar state. At present, he is posted at Sitapore (U.P). According to his last will, his son Abdul Hamid Asst. Engineer distributed two thousand rupees for

different social and Islamic activities in Lahore Sialkote and different institutions of Kashmir.

Baba Rahim Baksh was at the top in calligraphy of Urdu as well as English. He was interested in poetry. He has penned down poems in Urdu, Persian and Punjabi.

Second son Mohammad Deen Fouq

The undersigned Mohammad-din Fouq is second son of my late father. I was born in 1877 AD. I received my basic education at Gadthal, Jamkay and Lahore. This basic education is treated as my last education because I could not passer education beyond 8th class. But the middle examination of that period was university examination and every student was of the opinion, that:

“Middle maya shaadmani bawd
Middle hasil zindagani bawd”.

I following my elders was under Patwar training at Sialkote in 1894 AD. Since late father was Patwari in Poonch areas of Jammu, in those days, I also went there and on the recommendations of Dewan Amar Nath. Governor Jammu was employed in department of Permit and Chungi in Bhadoon 1952 Bikrmi. But after contract, when this department was directly under Government of Jammu and Kashmir and after few months stay at Laiyalpore I was employed in “Paisa” newspaper. Babu Dina Nath Hafizabadi who was one of the best newspaper Editor and Proprietor and Editor of Hindustan Public, Desh and Himala newspaper, was my class fellow in “Paisa” newspaper training school. Besides, Molvi Abdul Rouf Khan, Raft Bhopali (later on, Khan Bhadur Jagirdar), Sagar Akbarabadi, Mirza Ali Hussain Babu Jeegopal and Mir Jalib Delhivi working there during my training course and therefore late Molvi Haji Mehboob Aalm was Editor of “Paisa” newspaper.

In those days, Lahore was seat of “mushairas” and I was also participating there. I have recorded my autography in Sarguzasht Fouq in detail; therefore, I shall record it briefly here. During last days of

1901 AD. I published my own newspaper "Panja Foulad" by name for which my uncle Munshi Ghulam Mohammad Khadim and my brother Babu Rahim Baksh Shaida were sending articles from Kashmir. In 1902 AD, Mian Jan Mohammad Ganai under my Editorship, published "Kashmir Gazettee" a monthly Journal for the service of Kashmiri's living in and outside Kashmir. In 1906 AD, "Panja Foulad" newspaper due to my illness and in 1905 AD, "Kashmir Gazettee" due to death of Jan Mohammad was closed. In January 1906 AD, "Kashmiri Magazine" was published. It had big circulation in and outside state. In 1906 AD, I applied for setting up printing press for newspaper in Kashmir to Raja Amar Singh Prime Minister, but could not receive Permission. In 1909 AD, the name of Kashmir Anjuman was changed to Muslim Kashmiri conference. Dr. Sir Mohammad Iqbal has been General Secretary of this conference. Babu Haider Malik was its secretary once and I was joint Secretary.

"Kashmir Magazine" from January 1912 AD was published weekly which continued till 1934 AD. Despite of encouraging promises by some subscribers, I was hopeful to publish it weekly from Lahore, but one of my friends from Jammu worked as Honorary Editor for some months, encouraged me. The publication of newspaper was on increase, even its last publication was up to quarter to three thousand. The articles which were published in this newspaper created commotion in Jammu, Poonch, Kashmir, Gilgit and Ladakh. Its subscribers were state officials and representatives of Government. Besides his Highness Maharaja Pratap Singh, Raja Amar Singh, Raja Baldev Singh and later on Raja Sukhdev Singh and Raja Jagat Dev Singh, governors of Poonch, Ministers of state, Resident Shaibs of Kashmir, Special Asst. Resident Poonch and British Joint Commissioner. Ladakh were also subscribers.

In an area of 84000 square miles with 40 lakh , it was the only newspaper which was conveying the message of people to state officers and Governors. Besides Public, the rulers were also careful about it even, when I was meeting Residents or their Assistants and Ministers of state, they had all Praise for moderate Policy of the newspaper.

The article which Allama Pandit Brij Mohan Tatarya Kaifi Delhvi on "Ancient Newspapers of India" Lahore, read in a literary conference and had published in an Urdu Journal of Haiderabad Deccan and has made mention of undersigned as the last Editor 1901-04 of India and Punjab's oldest newspaper "Kohi-noor" (year of publication 1850 AD). likewise in Risala Maref Azamgadh, October 1942 AD, titled "Urdu Shafat Kay Irteka maa" Syed Abu Aasim M.A. (Alig) has published the name of famous Editors in the said newspaper.

Kashmir is my and my ancestor's homeland. My real uncle, Munshi Ghulam Mohammad Khadim, was a rich man, a big Zamindar, and an orchardist there.

By initiation of friends again, that the newspaper be published from the state, I once again made my efforts to publish newspaper from Kashmir but all in vain. The Essays of newspaper and annual sessions of Kashmir conference, created strong wave of awareness in Punjab Frontiers besides U.P and Bengali Kashmiri Muslims. My respected Khadim Shaib and I had to attend invitations by Nawab Bhadur Nawab Khawja Sir Saleem ullah Khan, Nawab of Dhaka and Khan Bhadur Khawja Mohammad Azam, Rais Azam Dhaka Ex-Member Assembly often and on Khan Bhadur Khawja Mohammad Azam, was president of Sialkote's first Kashmiri conference and Nawab Sir Saleem ullah's son Nawab Khawja Habibullah Nawab of Dhaka, as president of Lahore conference, had to grace our annual sessions, by coming from far off distance.

My publications are about 70 in number, among which eight to ten are yet to be published. His Highness Mehtr Chitral awarded a royal robe for Tarikh Hurriyat Islam. Raja Jagat Dar Singh Governor Poonch awarded three hundred rupees for Twarikh Aqwam Poonch. Tarikh Budshai is a volumous book. On seeing its manuscript, the Government of Jammu and Kashmir, order for grant of one thousand rupees as assistance. Roy Bhadur Lala Kedar Nath who was Rais Azm of Gujrat, awarded me two hundred rupees for "Tarikh ka Roshan Pahloo".

About history of Kashmir, one future History of Kashmir is in three volumes. Besides, there are ten to twelve books. The Kashmiri

newspaper has the credit, that its writings made inhabitants of Kashmir especially the Muslims of Punjab and other parts of India aware about the rights and sufferings of Kashmiri people and for them there have been feelings of sympathy in Islamic press and Islamic organizations. In 1933 AD, published a newspaper from capital city of Srinagar, named "Kashmir Jadeed", which continued till summer 1934 AD. Hazrat Daag has been in contact for poetry. My poetic works are published in two parts, in which reference has mostly been made about politics and deplorable conditions of Kashmiri people.

My two sons are alive, Zaffar-ul-Haq, who was born in February 1902. He is posted as sub-postmaster at Fort Shab-Qadr, District Perhwar in Frontier Province. He has three sons, Zaffar Nayeem, Zaffar Saleem and Zaffar Naseem. All of them are studying. The second son is Zaffar Ahmad. He is sub-post master at top Khanna, Lahore cantonment. His son is named Zaffar Iqbal. The third son Zaffar-ul-Hassan died at the age of 11 years on November 8, 1923 AD. He was suffering from Typhoid and that within few days he breathed his last.

Late Chirag-ud-deen third son

Chiraj-u-deen was the name of my third brother. He was born in April 1879 AD. He worked as Naib- Patwari in Poonch villages of Jammu under father. When father was Attorney in new colony of Layalpore for Late Dewan Amar Nath's (Jammu) land holdings, he worked there under him for two months. At last, he was employed in Revenue Department of district layalpore, but after brief illness, returned back to Gadthal and passed away there in 1903 AD at the young age of 22 years. He has lonely son named Abdul Rashid who since twenty years is out of his senses. He was born on 17th December, 1898 AD. During Sikh rule where population of Hindu especially the rich ones were in majority, no Muslim could call Azaan loudly and neither can offer Friday Prayers. Poor Muslims offer Nimaz secretly and call Azaan by doors closed, Chiraj-u-deen could not bear it due to his moralcourage. He openly called Azaan. The

opponents of Islam were Wonderstruck. Beating also took place. The case was lodged in court of law, but Almighty was in his favor and he succeeded in his mission. Therefore, at present there is no restriction for calling Azaan. For this religious act, the Muslims of surrounding areas of Gadthal offered his Jinnaza in absentia, on his death.

Fourth Son, Feroz-ud-deen

My fourth brother, Feroz-u-deen was born on June 15, 1897 AD, who after passing Entrance from Lahore Islamia High School was employed in Army during world war ist. He first of all was posted at Aabatabad in department of Supplies and transport during 1916 AD. Then he worked as soldier clerk in Indian Army during 1918 AD. in November 1918 AD, he joined Iran force and returned to India in 1920 AD.

From 1921 AD to meid 1932 AD, he worked as clerk and then as Inspector in department of post offices. In June 1932 AD, he arrived at Hijaz while traveling through Burma and Malaya, and stayed for more than three years at Mecca Mouzama. There in Harm, he completed Quran Majeed along with Tafseer, Monta Imam Maalik ma Sharah and Hujatul Balga by Shah Wali ullah Mohdis Delhi ma Sharah Arabic. The travels of my dear brother are very interesting. Therefore the same are recorded as per his narration.

In those days, many Indians were engaged in preparation of Sheath of Kabba at Darul- sikwa. I also went there. I met Moulana Obaid ullah Sindhi, Moulana Hasrat Mohani and other Indians here next year, the Sheath of Kabba, was prepared by Hijazees themselves. First of all, Caliph Mamoon Rashid had put white Silken curtains on Baitullah. Sultan Mehood Ghaznavi had put yellow colored curtains which lasted till Allama Sutee's period. At present Sheath of Kabba is snuff colored. This year, one Pathan was caught red handed for stealing Hijra Aswad (Aswad Stone). He admitted before Sultan Abdul Aziz, that he wanted to break Aswad stone into pieces to fix in rings for sale. By the orders of Sultan a Negro sworded him. But he

was so strong that his neck remained safe. At last, his neck was cut by a knife. Hijra Aswad was first of all damaged during 317 Hijra when Abu Tahir Karamati broke it with mace and possessed it for 20 years and by offering 50,000 dinars, he returned it. At last, in 339 Hijra, Hijra Aswad was relocated in its original position and a silver frame was made around it which exists till date.

In 1934 AD, Ghazi Aman ullah Khan Ex. King of Afghanistan came to Mecca Mouzama. Kabul's External Affairs Minister, Sardar Faiz Mohammad Khan and Afghani Ambassador also arrived. In those days, there was majority of Afghans at Jedah and Mecca. I also met Ghazi Amanullah. He met whole heartedly. His beard was trimmed and his face was looking downwards. I met Sardar Faiz Mohammad Khan many times. It was that period, when relations between Imam Yeman and Sultan Abdul Aziz were embittered. I was circumambulating around Haram Kabba, on 9th Zilhaj, after Nimaz Fajr and was suffering from fever. I saw blood stains on the floor of Hateem and Baitullah. It was enquired that Sultan Abdul Aziz was circumambulating early in the morning that two unlucky Yamni men came for circumambulation. The Sultan was enemy of Yamnis on seeing them, he ordered to shoot them. Both these unarmed men tried to take shelter inside Masjid Haram. But all in vain and both were killed. Perhaps I was the first man, who after this event came to perform circumambulation.

I was introduced to Hafiz Bey Misri Council General during Tafseer Quran Majeed. I went to Medina along with him. I visited mazars of Badr, Ahad, Masjid Qaba, Jannat-ul-Baqya, Mazar Hazrat Hamza and other martyr mazars and stayed for one month and then returned back to Mecca Mouzama. I planned to go to Yeman via Tehama. But the department of customs said, that to travel by land needs permission from the Government and at last, Sheikh Mohammad Magebi, Secretary parliament Mecca Mouzama, who was very kind to me and Mehdi Bay Police Commissioner recommended me to Amir Faisal, Naib Sultanat, who was at Riyadh during those days, who granted permission to me for travel. Therefore in 1935 AD, on next day of Eid-Fitr, I left Mecca Mouzama via Lait and arrived Qangada after ten days. The Holy Quran has recorded this route as

“Imam Mubeen” i.e clear route. The inhabitants of Yeman are trading with India and other countries through sea route and all goods are sent to Syria via this route. Qangada is the place, where during Trablis war, Italy Sank Turkish Marine fleet. The upper part of drowned ships is still visible. The Saudi Governor was informed by some one, that till date no Indian had traveled through land route. This man is suspicious. Therefore, the Governor called me in his office. First of all, he offered me Kahwa (Tea) and then demanded the permission of Saudi Government, which I produced. One of the clerks of Governors office invited me and in his broken Indian language related the event of misunderstanding by the Governor. The majority of those Indians are settled at Lai and Qangada, who migrated from India during Mutiny of 1857 AD to Hijaz. Among them some speak Urdu also. The Governor’s office clerk, who invited me said, his grandfather had migrated from India here in 1857 AD.

I met a wanderer type of person, named Haji Abdullah Irani. He was touring Islamic countries for fourty years. He was in distressed condition. He said that Sandi Government realizes tax, One Ginee Gold (fifty rupees) from every Haji who is on foot. How can I pay as I am poor, with the result that for the last eight months I am staying here. There is no arrangement of labor employment. I am washing utensils of one family to hae my two time meals. From Qangada I came to the Island of Kamran through boat. There was Quarantine of Turkish Government by which clothes and goods of Hajis were cleaned through steam. During world war, the English people captured it. At present, there is no Quarantine, but from every ticket of a Haji, the Government realizes ten rupees for Kamran. During those days, the civil Administrator of this place was Lt. Thomsan, who was commander Plat on in Iran during European was and in which I was soldier clerk. He was very happy to see me. He not only arranged for my journey through boat to Yeman, but also gave me an introductory letter for Sheikh Abdullah, Governor Hadeeda. The Governor on seeing the letter respected me very much and provided facilities for journey from Hadeeda to Sanah. From Sanah I arrived at Sid Marab. Its mention is also in Surah Sabha. Allama Syed Sulaiman Nadvi, has made mention of this Sid (Bund) in his book

Araz-al-Quran. It's one 250 feet high wall still exists. Imam Yahya, the Governor of Yeman was frail and weak man. He was moving out only on Fridays. During my meeting with him, he told me, "that when you were during Yeman and Saud war? I replied, I was at Mecca Mouzama, praying for peace between two Islamic Governments. Imam was very happy and provided me with his attested photograph. During those days, Imam's son Saif-ul-Islam while bathing in sea was taken away by a dreadful tide and his Corpse was available with great difficulty.

From Yeman to Aden I followed ancient route of Makha. The tanks of Aden which were constructed at the junction of two mountains are worth seen. At present water flows through pipes from Sheikh Usman named village. During some period Aden and Sheikh Usman were joined by railways but the same has not been uprooted. During great war, Saed Pasha with the help of Hazrmout tribals captured English area up to Sheikh Usman. He had a plan that after controlling Aden he shall attack India, but Sharief Hussain in Mecca Mouzama, revolted against Turks, by which Turk attention was diverted towards Arabs. I came to Mukla from Aden by ship. The Arab Medical officer of Qangada had given an introductory letter for Sheikh Yousuf Sharief Custom officer, Mukla, by which Sheikh arranged for my stay and arranged for a meeting with Wazir Mukla. During those days, Hazrat's Sultan Mohammad Omar was commander of Arab Army at Haidrabad Deccan. During my stay, he passed away at Haiderabad and was succeeded by Mohammad Saleh as Sultan of Mukla.

I had a desire to visit the grave of Bani ullah Houd. The waiz made arrangements for my transport. I enroute Gamat, Tareem and Syria arrived at the destination, where there is beautiful city of lime "Sharee Khamshan", which on the occasion of Hazrat Houd's festival is celebrated for three days. During those days the Arabian tribals assemble there. I took a photograph there. From here at a distance of one mile is the cave of "Bair Bar Hout", where during dark ages it was thought to be great congregation of spirits. As per Imam Ahmad bin Hambal, the blanket which the Holy Prophet ^(SAW) donned during visit of a delegation was made by Hazrmout. Its length was four yards,

width two yards and one Balist. This blanket was torn gradually. Therefore, it was kept inside clothes for safety. The Caliphs used to don it on shoulders during Eid or any big congregation. In 656 Hijra due to conspiracy of Shia Wazir Muveed-u-deen Alchemy of Caliph Motasim billah, Hilako Khan was involved in blood shed for 40 days in Bagdad. The Caliph was donning the same blanket. He too was killed. This blanket stained with blood was destroyed. There is abundance of lime and tobacco in Hazrmount. Egyptian Cigrattes are made out of this tobacco.

Wazir Mukla made arrangements for boat and provisions for journey. From here, boat reached Oman and Mascat within nineteen days. The Portageese forts located on peaks are seen. At present even some time back, the handicrafts of Oman were par excellence. At present, Pomegranate, Dates and Halwa of Mascat is famous. Here American missionaries, are working since many years. On their advice, I took some English medicines went up to Jabal Akhzar to witness conditions of Khawarej. Enroute I saw ancient land and canals which were still used for irrigation. Khawarej people are very hospitable. In their houses there is also a guest room, where guests stay without any hindrance. Wherever I wish to stay, I straight away enter and would call: Gareeb i.e Beggar. There Beggar is called Gareeb. The host was first of all presenting Kehwa and then meals. Education is common at Khawrej. Not only men but women are all literate. There is a women's mosque in every village, where women are Imams. The Khawrej people always hold gun on their shoulders. From Mascat I came to Abu Bakra and from there to Dubai. In 1916 AD, a fierce battle took place between English army and Arab tribal's at this place, because whatever war weapons were sent to Baluchistan and Afghanistan from this area, British Government was hell bent to stop it.

From here I came to Harmuz (An Iranian port) and from Harmuz to Alqatar. The Turks were killed during war between Sheikh Alqatar and Turk army. Their graves are seen at many places. Nobody except Muslims of Ahl Sunnat Wal Jamat can visit this place. One Shia was guided by me to perform ablution and Namaz and was staying here as Ahl Sunnah. To bring gramophone there was

prohibited. Therefore, my gramophone was confiscated at customs. But Sheikh's women managed to bring my gramophone during night and enjoyed its music and sound during night under closed doors. I visited Behrain also. I came to Alkateef where Turkish forts dot ocean banks for a long distance. The dates of Alkateef are most delicious in the world. At Basra I visited graves of Hassan Basri, Ibn Zubair and other Auliyas. In October 1936 AD, I arrived at Baghdad which during zenith of Islam was called "Aroos-al-balad". At Karakh I saw mazars of Hazrat Maroof Karkhee and Junaid Baghdadi which were under dilapidated conditions.

The location of Baghdad offices is named "Sarai". Here walls and Niche of Dewan Khanna of Mamoon Rashid's period still exist. When I arrived here, it was Muharam. Yaseen Pasha Hashmi, Prime Minister had banned Chest beating. But Shias disobeyed and he dispersed the Shia procession at Karbala and Kazmeen by firing gun shots. After touring Baghdad, Karbala, Najf and Koofa, I made efforts for employment in Iraq Petroleum company. In this context with a recommendation letter, I arrived England via Syria, Haifa, Egypt, Marsailez and Paris. I stayed there for three weeks at south field, but on my arrival the chairman of Iraq Petroleum company, Lord Cadman had left for Trinidad (U.S.A). Therefore, I returned back at Palestine and stayed at "Zavia-al-Hanood, where Baba Fareed-u-deen GangShakr had performed forty day seclusion for mystic communion. The building of mystic communion is still standing and due to Baba Fareed being from Hind, this building was constructed and named Zavia-al-Hanood. Adjacent to it, Moulana Mohammad Ali lies buried in Harm Aqsa.

In 1937 AD, I went to Turkey and met Sheikh Abdul Rehman Reyaz, who is resident of Bihar Province. He studied from Jamia Azhar Egypt and is famous worker of Government of Turkey. I visited Mosques of Salateen Istambol, affiliated Madrassas and libraries along with him. Then we went to Hazrat Abu Ayub Ansari's Darsгах, in a ship which Turks call "Sultan Jee". At that spot is a very beautiful building and a Mosque of Salateen Turk, as memorial, but not in good shape. In the mean time, Hafiz Bay had been transferred to Istanbul. I visited old forts and Museums along with him. The sword of Hazrat

Usman ^(RA) and white marble pen, engraved with Surah Fateha and Aayat-ul-Kursi by black stone of Emperor Jehangir, was worth seen. Then visiting Qonia saw the tomb of Moulana Rome and that too was not in a good condition. During Salateen Turkey, the Nageeb (Chelpee) of this Roza, was adorning Pearl studded sword in Sultan's waist. At this place, I met an Indian Ticket Collector. From here I went to Marseen and from Marseen to Tarsoos, where Mamoon Rashid was buried in 218 Hijra. Then I left for Ankara (Angoor). It is a new colony settled on European pattern. The city is very beautiful. The mansion of Turkish president is far off from city and nobody can visit there. Hafiz Bay was proceeding to Egypt and I toured Egypt along with him.

When I went to Turkey for second time, the French Government was handing over the district of Alexandria to Government of Turkey. I also went to Alexandria. One day before, entry of Turkish army, about forty thousand Armenian army had took to their heels. Alexander the Great, had laid the foundations of this city after he defeated Dara's army. From here, I came to Antakiya, where Christians had constructed their first Church. Then I arrived at Halb. It is an ancient city. The small fort of Halb was out of city, but due to growth in population, it is in the centre. From here, I came to Hams. There are many big springs of sweat water in Hams. Gram is commonly produced here and Gram is named Hams there. On this basis, the name of the city is Hams. Adjacent to it, is the grave of Saif-ul-Islam, Khalid-bin-Waleed. I met an Indian scholar here, who was delivering lesson on Hadith. In short, Indians are dotted at each and every location. From here I came to Balbak. Gazi Aman-ullah- Khan's wife Suriya Begum was born here. People wrongly made her famous as Suraya Kosarya. There was a temple of Roman Empire. When Christian came, they changed it into Church, and Muslim changed it into a Mosque. But the Pillars of Temple still exist. I went to Damascus and saw the splendid Jamia Masjid, which was Church before Islam. On its door, the following words are written in Greek language:

“Aay Isha teree Hokumat abdee hai”.

“Oh Christ! Your Government is everlasting”.

The grave of Mohi-u-deen ibn Arabi is in Mohalla Mahajreen (Migrants). At about three miles distance is Arabian mountain, where forty Ambya, of Israel are buried. From here I went to Soor and Seeda, which are ancient cities of Carthage. The marine fleet of this place perplexed Alexander the Great for months together. After conquering it. Alexander ordered for genocide,. At last, coming to Jabal Darooz stayed here for few days. During last days of 1938 AD. I came to Lud (Palistine), which was developed by Caliph Abdul Malik. There I was employed in R.A.F. After some time, I was transferred to Haspania (Iraq) which is at a distance of about 60 miles from Bagdad, and located on the bank of Haspania Lake. In 1914 AD, transferred to Indian army. I came to India among Italian prisoners of war and accompanied them at Devlali Bangalore and Bhopal Campus. In August 1941 AD, I was transferred to Bombay as Lieutenant. In 1944 AD I received incharge rank of captian. Now-a-days, I am posted at army Headquarters at Delhi.

The elder son of dear Feroz-u-deendied at the age of nine years on 25th November 1926 AD. the second son Khurshid Ahmad was born on 5th October 1921 AD. He passed Matric from Sialkote. For some time he was student of Railway Technical school at Lahore. For about one and half years, he is employed in Army. At present he is stationed at Basra and is Head Clerk in his Platoon and is holding rank of Jamadar.

Munshi Ghulam Mohammad Khadim, third son of Mian Rajab

Minshi Ghulam Mohammad Khadim was third son of Mian Rajab Ali. He was born in 1864 AD at Gadthal. He studied at Gadthal. He was fond of poetry since early age.

At the age of fifteen years, he recited following couplet about his friends:

“kal jow mai ney iss koo dekha khush tabah rangeen the,

Aaj iss kay ghar gaya dekha tou andohgeen tha”.

About it he in his autobiography records. My elder brother Munshi Ludah Khan who after death of my father was my patron and private tutor on seeing this couplet on my note book enquired from me about this couplet. When I pointed towards myself, he hardly believed it.

Initially Sokhta, was his pen name. In “Risala Sharab Kharab” which is a poem about bad and ill effects of wine, he used Sokhta as his pen name.

During last days of 1888AD, his pen name was Khadim. He throughout his life never uttered single romantic couplet except Islamic national and political poems.

Late Molvi Allah Datta was his uncle, who got him admitted in Patwar Madrassa. At that time he was not more than 15-16 years old, but was not interested in ‘Patwari’ training. He went to Bhawalpora in 1879 AD, where on writing an eulogy Nawab Subha Sadiq Khan rewarded him besides was appointed as Munshi Hazir Bash, but after one year, he also left from that place and then went to his homeland Kashmir and met his relatives at Hardushiv and Hanga Langate. In those days, he purchased some land holdings there. In 1883 AD, he went to Baluchistan, Mumbai and Karachi. In those days, the construction of Railways was on. Since there were innumerable Punjabi Labourers, therefore, most of Urdu knowing Munshis were drafting letters and the charges for one letter was not less than two annas. He worked with Sialkote masons. The charges for labourer were one to one and half rupee while for masons it was two to two and half rupees. He for some time worked as mason and then as contractor for a minor work. But he fell ill and returned back. In the last days of 1888 AD, he arrived at Haiderabad. There he received three hundred rupees for writing an euology and was awarded with the certificate that he shall receive the same prize annually subject to attendance. But, afterwards he never went to Haiderabad. In 1888-1890 AD, he was Patwari at Jamki, Mian Nizam-u-deen Wazir Poonch in those days appointed him as the sole authority of Punjab properities. Therefore, he resigned as Patwari and came to Sheikhpura Bedad. After two years due to death of Mian Shaib he had differences

with the clerks and at last returned from that place also. In 1894 AD he and other members of his dynasty purchased land at village Gajyananow, Tehsil Khankah Dogran and developed a small settlement there on his name as Kote Ghulam Mohammad, where our cultivators were settled and exists till date. Therefore, he was himself working as a farmer for eight to nine years tilling his land by his own hands.

Anjuman Himayat Lahore was yet in its infant stage. He and Late Hakeem Mohammad Ali Roh Jeevan Botee Walay jointly penned down a poem in Punjabi, which the employees and workers of Anjuman were reciting while collecting flour through door to door. He participated up to 18th session of Anjuman every year and recited poems there.

Due to permanent settlement and marriage at Kashmir Kote Ghulam Mohammad lost his charm and participation in Punjab Associations was not also regular. But in 1901 AD, when classification of races of Punjab was introduced, by which those Kashmiri Muslims with whom was attached word Kashmiri were recognized as Non-Agriculturists, he in order to fight for the rights of Kashmiri Muslims toured throughout Punjab and was writing articles in Kashmiri Gazettee and Panja Foulad newspaper for several years on this subject.

For development and betterment of Zamindars of Kashmir he not only was writing articles in Kashmiri newspaper, but approached high officials of revenue and Ministers of State to aware them about oppression by lower level officials. In 1975 Bikrmi when Pandit Narendar Nath M.A alias Motor Minister, introduced realization of Surplus Paddy, he created commotion through his poems and prose, against this barbaric rule and proved by census records of Tehsil Hindwara that if crop production is up to the mark, it will be hardly sufficient for people of this Tehsil for only eight months. At last, after strenuous efforts, Government exempted Tehsil Hindwara from Surplus.

In 1986 Bikrmi, he penned down a permanent journal on surplus. In December 1908 AD, when by his initiation, there were forceful speeches against surplus at Delhi Muslim League Session and

a strong resolution was passed against it, then Mr. Townshand Minister for trade and commerce, came to Kashmir for investigation, by the orders of viceroy. He in the same year met Ali brothers (Moulana Mohammad Ali and Moulana Showkat Ali) at Rampore State; Khan Bhadur Sheikh Maqbool Hussain, Revenue Minister of Kashmir, Syed Jalib Delhvi of Humdum newspaper and Moulana Hasrat Mohani at Lucknow. In 1912 AD he participated in Education Lucknow session as a delegate from Kashmir. There he made a heart stirring speech about Education of Muslims in Kashmir and at last, during last days on 1914 AD summer a delegation led by Shaibzada Aftab Ahmad Khan met Maharaja Pratap Singh in Kashmir. However, Dr. A. Miller, Minister of Education disappointed the delegation, but next year, the Government issued orders for appointment of one special Muslim Inspector besides one hundred Arabic teachers.

His name is at the peak for his services in context of educational and political developments in Kashmir. In 1912 AD no one among Kashmiri Muslims was a Graduate. He penned down forceful articles about educational backwardness of Kashmiri Muslim in Kashmiri newspaper. The Muslims Kashmiri Conference declared to grant scholarship for Muslim students of Kashmir in Aligarh College and Punjab Colleges. Among our relatives Baba Ghulam Hassan Dar Rais Wazirabad and Late Mian Omar Baksh Rais Wazirabad paid Rs. 1200 and 600 respectively to Nusrat-ul-Islam. It was such a big amount that some biggest Rais of Kashmir could not pay even two thirds of it in one installment. During that period Moulana Mir Rasool Shah was Mirwaiz Kashmir and he was very kind to Khadim Shaib and the undersigned. He was president of Anjuman Nusrat-ul-Islam. He always respected us. His brother Molvi Mohammad Attiq-ullah who is alive, was secretary of Anjuman. He had great honor for our services. In 1916 AD, Khadim sahib went to Bhopal as representative of Anjuman. Enroute, he met Shabzada Aftab Ahmad Khan. He also handed over an introductory letter. He penned down a poem in honor of Nawab Sultan Jehan Begum. During those days Haji Munshi Nizam-deen Dar of Lahore was Accountant General there. With all efforts, the Begum Shaib sanctioned an assistance of fifty rupees per month, which were received by the

Anjuman till Begum Shaib's death. The Anjuman in recognition of this national cause, awarded him a Gold medal and a certificate. He was representative of Anjuman Nusrat-ul-Islam besides Educational Conference Aligarh, Committee Khankah Moula Srinagar, Kashmiri Conference Lahore and Anjuman Hamdard Islam Srinagar.

Before 32-34 years, there were only 20 Muslim students among total 119 students in Middle School Sopore, which is High School at present, though in Sopore's population of eleven thousand there are 99 % Muslims. He not only advocated his cause through Kashmiri newspaper about Kashmiri Muslims, but under president ship of Khawja Abdul Gani Bhat pleader, made them aware about their carelessness in education and its dangerous outcome. The undersigned also attended this session. Khawja Shaib also made his speech in Kashmiri. As a result, the attendance in school increased to more than one hundred as against twenty.

In 1978 Bikrmi, Pandit Narendar Nath, Revenue Minister had got approved the surplus scheme from the Government and in the name of this scheme, his cruel and corrupt subordinate officers created havoc with honor and dignity of Zamindars. There was no one to give ear to crises of Zamindars. The Revenue Minister called Zamindars, Zaildars and Numberdars of North Kashmir at Baramullah for declaration from darbar and made them to understand, that no one will oppose this scheme. In those days the Zamindars of Kashmir were treating Pandit Narendar Nath, not less than death Warrant and no one could brag his tail in front of him. At last, he started making statements role against this oppressive scheme and un-necessary suppression of Zamindars by officers. With this the Motor Minister was annoyed and gave him a threatening of imprisonment.

He was member of the Executive body of Kashmir Muslim Conference. He played a significant in shaping Sheikh Abdullah as Sher-i-Kashmir. Due to his open statements, police and secret agencies always keep vigil on his activities.

After Kashmir Agitation, Honbl'e Kaloon, Prime Minister was once going from Srinagar to Hindwara. As representative of Zamindars, he stopped his Motor car and was narrating the difficulties of Zamindars to him. In the same manner, he before one year of his

death met Sri Gopal Swami Ahangar, Prime Minister at Jammu and call him spade a spade.

Due to Kashmir agitation of 1931 AD, when Glancy Commission was appointed, he met martyrdom at Srinagar in 1931 AD, which lasted from 10 A.M. in the morning till 5 P.M in the evening.

He during end of 1911 AD i.e 1229 Hijra was ill due to abscess and on 22nd October was admitted in Government Hospital Srinagar where Dr. Abdul Ahad Lone was posted in those days. On receiving Dr. Shaib's telegram I immediately rushed for Srinagar and for one month remained there till his recovery. In 1919 AD he was appointed as Assessor and in 1921 AD he was President of Dehati Anjuman, Safeed Posh, Darja Awl, Sempora and secretary of Hardushiv Panchayat.

He was Proponent of Hindu Muslim unity. He was giving vent to his expressions in political organizations and Hindu, Sikh sessions of Kashmir and Punjab. During his old age, he remained ill but was not careless about farming during illness even. In October, 1938 AD when my elder brother Rahim Baksh, after two days illness died at Srinagar he was pained about his death. In November, he fell ill and in ending November he came to Lahore and up to third week of December stayed with me at Lahore. When recovered he left for few days and passed away there. Most of the poets recorded couplets on his death and all newspapers of Punjab, Poonch and Jammu & Kashmir referred his death as national loss.

He was both poet as well as Lecturer. He was a laborer as well as national reformer. He was a political speaker and a representative of Zamindars. He was Zamindar and a Munshi of High level. There is no doubt, that he was a brave General during his illness as well.

One young spirited man, captain Sardar Mohammad Azeem Jan, cantonment Executive officer on 10th of February 1932 AD, in his dispatch addressed to him and the undersigned recorded following words, which I feel appropriate to record. He writes:

“ The light of this flame which Khadim and Fouq illuminated at Lahore, has not touched the valleys of Kashmir, and it is illuminating every corner of Kashmir.. Though for monthly,

fortnightly and weekly newspaper closed its publication, but today every Kashmiri child is himself a newspaper and is making news for other parts of world”.

After one hundred years from today, when future historians shall record the history of Kashmir, he has to give space for the services rendered by Khadim and Fanq for Kashmir and Kashmiris.

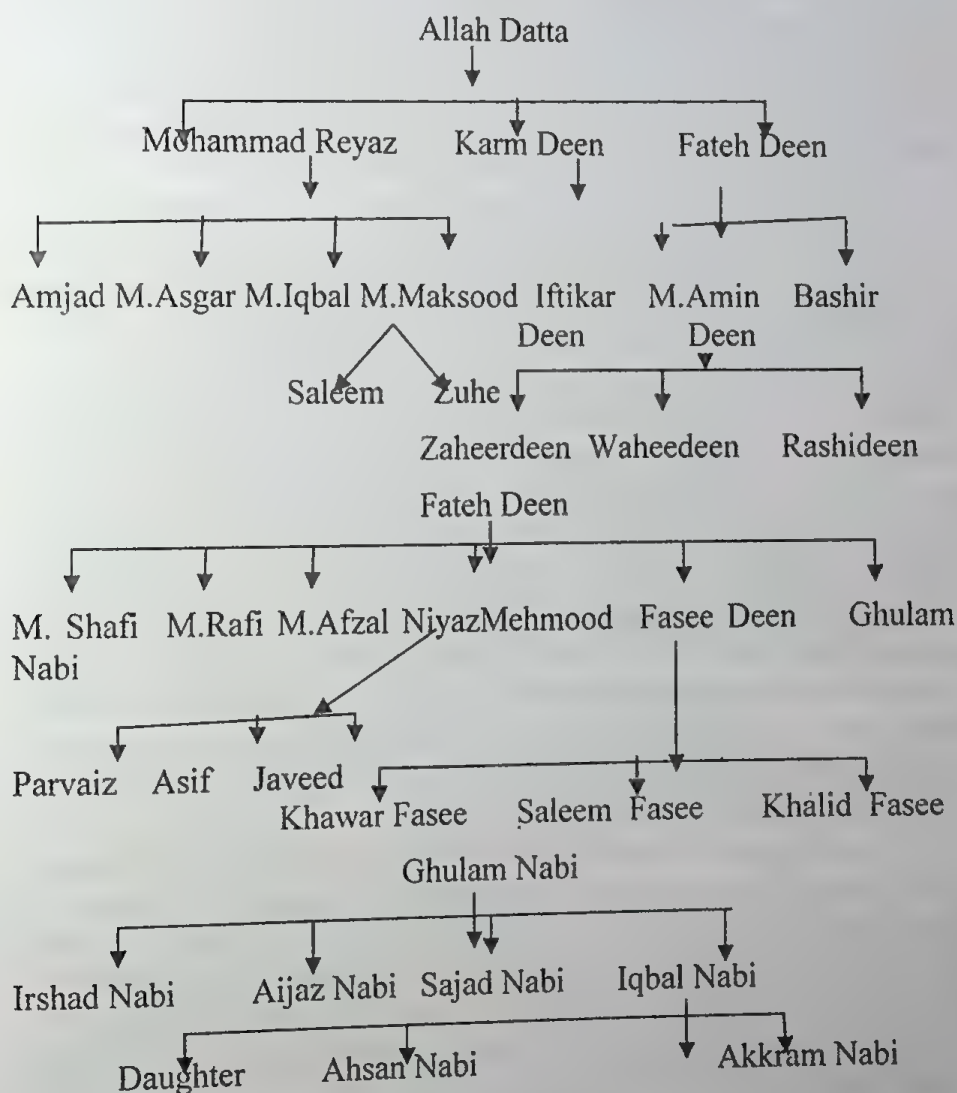
In Kashmir, he has three daughters and four sons. The sons are: (1) Mohammad Abdullah born on 27th May 1914 AD i.e 2nd Jaith 1917 Bikrmi, who received education from High School Sopore. He has been the secretary of Panchayat Hardushiv. At present, he is president of Anjuman Itehad Sempora and is a registered contractor of Revenue department in Tehsil Hindwara.

(2) Manzoor-ul-Haq, born on 22nd September 1917 AD i.e 7th Asog, 1974 Bikrmi i.e 5th Zilhaj 1335 Hijra, who was elected as secritam of HardoshivPanchayat in recent elections. He has been publishing articles in newspapers about department of Zamindars and oppression of money lenders in Kashmir. (3) Reyaz-ul-Rehman; born on 12 th April 1923 AD i.e 30 cheet 1979 Bikrmi i.e 24th Shaban, 1341 Hijra, is an orchardist as he owns enough of land. (4) Zaffar-ul-Islam, born in 1343 Hijra and is preparing for Matric examination. The youngest daughter of Khadim Shaib is studying. The elder daughter has been married at Jammu to Chowdry Mohammad Shafi Chak B.A Deputy Inspector Customs Srinagar Kashmir. She has children and is educated. Besides daughters, she has two sons : (1) Javeed Shafi, born on 18th Asog 1994 Bikrmi i.e 24th September 1939AD. (2) Khalid Shafi, born on 24 cheet 1998 Bikrmi i.e 4th April 1942 AD. chowdry Shafi has three brothers (1) Chowdry Mohammad- din, who is a school teacher at Jammu. (2) Chowdry Mohammad Lateef Chak, Tailor master and contractor Calcutta. (3) Chowdry Mohammad Sharief works in Sialkote.

The second daughter is married to Khan Ali Mohammad Khan, ex. Range officer, Lolab resident of Srinagar Kashmir. She has also children and is educated. The family history of Khan Shaib “Dynasty of Yousufzia Afghans” is recorded in this book at some other place. The agricultural land and residential property of Khadim

Shaib is at Kashmir besides, Kote Ghulam Mohammad district Sheikhpora and Gadthal district Sialkote also.

Mian Hassan Dar's Second Son, Molvi Allah Datta's Sons Geneology



Mian Allah Datta Second Son of Mian Hassan Dar

Mian Allah Datta was born at Gadthal in 1838 AD i.e 1895 Bikrmi. He was younger by thirty years from his elder brother, Mian Rajab Ali. He was 18 years old at the time of his father's death. Since, during his time, Hassan Dar himself was a rich man and Rajab Ali was also involved in Business therefore, he was looked after by his elder brother with a silver spoon in his mouth. He received education from Late Badrudeen. He was very intelligent and competent, with good handwriting.

After his father's death during last days of 1856 AD he was employed in the land settlement of Beerah Khusab, Deputy Mohammad Baksh was patron of land settlement in those days. He was very kind to him due to his competence and beautiful handwriting. But he became ill there and when from a Heerasi of Gadthal, who came from Beerah, his brother came to know about his illness, due to brother's illness, he immediately left for Beerah and brought him along with and then never allowed him to visit Beerah. In 1858 AD he was appointed as Patwari in village Mouzamabad, district Sialkote. During that time, Deputy Syed Nazir Ali was extra Assistant Commissioner of Sialkote. He was also Revenue officer. He was police officer as well as Judicial officer. What is the position of a Patwari before such an influential and a powerful officer, but Deputy Shaib was so influenced by his competence, performance and uprightness that in private correspondence he was addressing him as "Mashfaka Mukrama".

In 1866 AD, he was regularized in land settlement. Afterwards when Patwari Madrassa was established at Sialkote for first time, he was appointed as Head master of Patwari training School. In 1876 AD, he was promoted as Qanongo of Tehsil Sialkote and continued working on this post up to 1885AD. later on he was transferred to Tehsil Riya and from Riya to Pusroor and perhaps from here, he retired from services in 1893 AD.

During his services, he purchased a big area of land at village king. He constructed a splendid mansion at Gadthal. Besides, he purchased houses at Sialkote and Jammu.

In 1898 AD once, Deputy Sheikh Feroz-u-deen Revenue Officer Sialkote (Resident of Gujrat) during his tour visited Gadthal. During those days, one young son Abdul Rashid B.A of Mian Nizam-u-deen Bagbanpori E.A.C passed away. I got a poem published in Rawalpandi newspaper about his death. In those days, I was working in Paisa newspaper at Lahore. Deputy Feroz-u-deen said to him, that who is Mohammad Din Fouq at Gadthal and whose son is he? Deputy Shaib also handed over him the newspaper in which my name and Gadthal was recorded. He said that Mohammad Deen is among my dearest ones and he is here at present. But I don't know, does he write poetry? Therefore, I was called in and Deputy Shaibs showing newspaper asked. Have you written this poem, when I replied yes, he and Deputy Shaib became very happy. Deputy Shaib said, that I was of the opinion that the writer of this poem must belong to your dynasty. He said, who is this boy? I replied that he is son of my elder brother Ludha Khan's son and is working in Paisa newspaper.

He was very healthy and was not accustomed to stay at home. He was appointed as Qanoong in 1895 or 1896 AD. I, my late father and Chiraj-u-deen all were at Jammu in connection with our services. After three four years, he resigned his services and came to Gadthal and died there at the age of 62 years on 1st November 1899 AD.

Molvi Fateh-Deen Elder son, Mian Allah Datta and his sons

His elder son Molvi Fateh-Deen was born at Gadthal in 1864 AD. He received his basic education at Gadthal. In 1886 AD he was working as Patwari with his father who was Qanoongo at Tehsil Riya in those days. In February 1887 AD, he was appointed as Patwari in Tapa Mouzamabad. Since he was acquainted with Land settlement and his handwriting was beautiful, he was first of all Qanoongo and then

IadrQanoongo in Tehsil Sialkote. In 1896 or 1897 AD when there was famine, he was Naib Tehsildar of Ludhiana district.

Among Hassan Dar's sons first of all he participated in social activities by helping monetarily following, Massion of his elder son, Ghulam Nabi, he took active part in national organizations and national Journals.

Before 17-18 years of his death, he spent his life at Gadthal. He was ill at Gadthal for long. During his last days, he went to his elder son, Sheikh Ghulam Nabi B.A, LLB pleader Daska and passed away there on 26 and 27th July, 1920 AD at 10 P.M. His six sons are as:

(1) Sheikh Ghulam Nabi B.A, LLB, Advocate, who is an outstanding lawyer of Daska district Sialkote. He is first Graduate and Advocate of our dynasty. He has his relations with Kashmir also. He has four sons. Iqbal Nabi (born 1918 AD) who is son in law of his wife's sisters husband, Khawja Imam-u-deen Rais General Timbre contractor of Kashmir. Sajad Nabi is plater in department of Railways. Aajaz Nabi is B.A (born 1922 AD) . Irshad Nabi is B.Sc.. Both of them are students of B.Sc Engineering.

(2) The second son of Molvi Fateh-deen is Fasee-u-deen. He is also B.A, B.T, LLB and is District Inspector of schools at Frontier Province. Khan Bhadur Mir Karim Baksh retired Director Education, Frontier Province's elder brother Moulana Alim-u-deen Contractor Bengal Province is his son in law and is residing at Gujranwala. His elder son is Khalid, who is involved in Business with his grandfather at Bengal. Saleem is studying in F.A and third son Khawar is also studying.

(3) Late Moulana's third son Niyaz Mehmood is working on a good post in Army. His all three sons are studying.

(4) His fourth son Mohammad Afzal is very efficient and intelligent in trade and business and has toured Punjab besides various places of Hindustan. Alas! He was ill from some time. Since illness is a signal for death, therefore, despite of various treatments, he died on 16th April 1943 AD, Friday at the age of 34 years.

(5) His fifth son Mohammad Rafi is employee in Industries department at Lahore Punjab.

(6) The sixth son, Mohammad Shafi recruited in army is a Jamadar and at present is stationed at Iraq.

Moulana Allah Datta's second son Molvi Karm Deen's sons

He was born in 1869 AD. After passing Entrance from Sialkote Mission High School, he was studying in Aligarh College for some time. Then he got admission in Asst. Surgeon class of Lahore Medical College. He was not interested there also. At last, in order to follow family traditions, he was appointed in department of consolidation. He was Girdawa Qanoongo in Layalpore and district Lahore and in 1926 AD, he was office Qanoongo of Lahore and after some years retired from his services and went to his homeland Gadthal district Sialkote. His elder son Bashir-u-deen, born on 18th December 1903 AD, was studying in Lahore Islamia College. At present, he is an employee of Railway department on a monthly salary of rupees one hundred fifty. Amin-u-deen (born 7th February 1905 AD) is involved in Zamindari at village Keng. He is F.A. The youngest son is Iftikar-u-deen who was born in 1909 AD. He was studying at Islamia College Lahore, that on 10th March 1929 AD, attacked by Pneumonia and on 19th March, evening passed away at the age of 19 years. He was very handsome and an intelligent boy. Alas! He died in prime of his youth.

Molvi Allah Datta's third son Mian Mohammad Reyaz's sons

He was born in 1891 AD. At present his age is 52 years. He received education at Gadthal. He spent his whole life as sub-pleader in department of Railways. He is a pensioner now and is quite hilt and heel. After retirement, he is reemployed in department of Railways

and is working in Kot Lakhpat, Lahore, Training School on monthly remuneration of one hundred rupees.

His elder son Mohammad Maksood is first post graduate in our family. He was born in 1911 AD. At present, his age is 32 years and three months. He was Headmaster, at state of Qalat, Baluchistan. Now, he is working on Rs. 200/= per month, salary directly under Government of India. His elder son Azhar, (Age 9 years) is studying in class sixth and younger son, Saleem (Age 5 years) is still a minor. Mian Mohammad Reyaz's second son Mohammad Iqbal is 30 years of age and is an employee of Railways at Rawalpindi. The third son Mohammad Asgar (age 23 years) is F.A and is guard in department of Railways. The youngest son Amjad (Age 20 years) is studying in Sialkote Murray College in F.A class. Mian Mohammad Reyaz and his sons reside at Gadthal district Sialkote and they own big area of land at village Keng.

Dynasty of Pandit Raghunath Ji Mattoo

There is some reference of Mattoo dynasty of Srinagar Kashmir in Twarikh Aqwan Kashmir volume I. This dynasty is famous in Kashmir for its noble deeds, noble character, gentleness, literary taste and public sympathy. Pandit Nand Lal Mattoo is an elderly man of this dynasty at present. He is working as Magistrate Ist class and city Munsiff class I of Srinagar. His four sons are as under:

1. Pandit Prem Nath B.A; is posted as General Record Keeper.
2. Pandit Triloki Nath, B.A, LLB and D.C.P is Advocate in Punjab High Court and is an approved candidate as Munsiff in Kashmir.
3. pandit Mohan Kishan, the intelligent son, stood first in Matriculation examination in 1943 AD throughout Jammu and Kashmir. The youngest son Pradmen Kishen is studying in High School.

Pandit Nand Lal's younger brother Pandit Raghunath, whose reference up to his tenure as Tehsildar, is recorded in Twarikh Aqwan

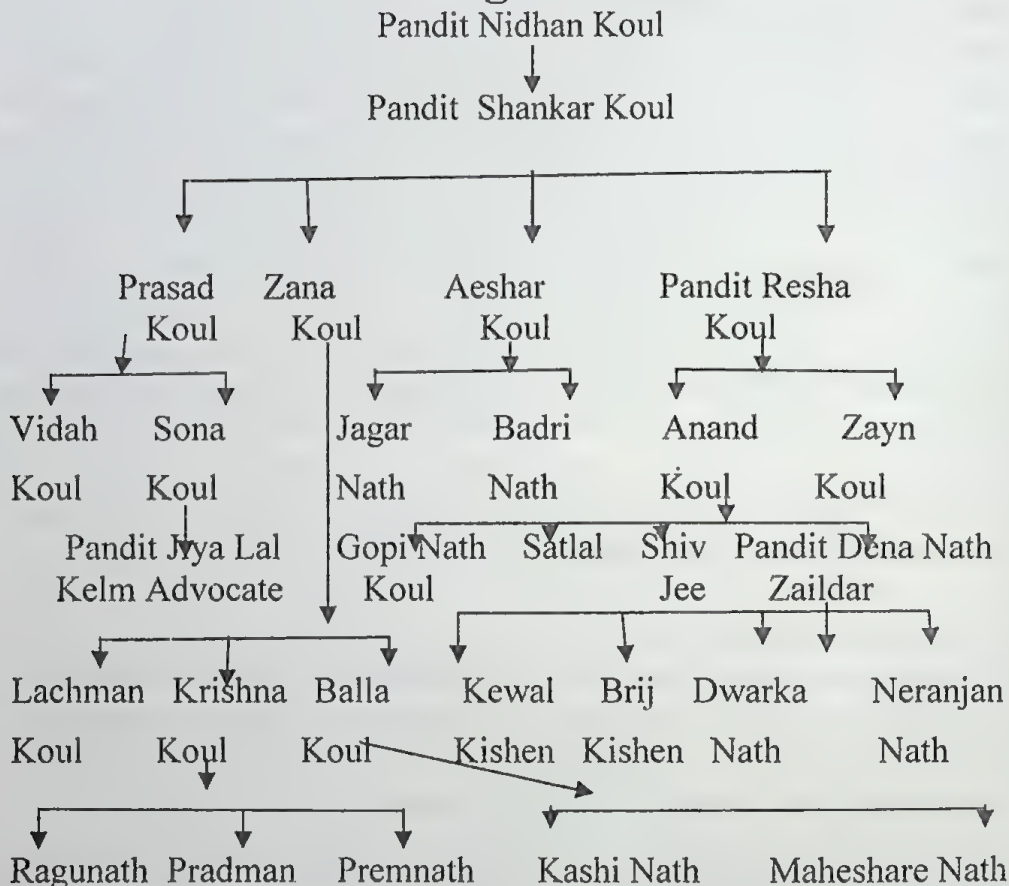
Kashmir. He is very famous and is a man of extra-ordinary qualities. Due to his intelligence and competence he was promoted as "Shaib Zilla" and is now in the secretariat. He has been Shaib Zilla in Muzzafarabad. He maintained Peace after communal riots between Sikhs and Muslims of Chikar area and Hindu Muslim riots of Karnah area. He was Wazir Wazarat at Riasi and Jammu and taking care about betterment of people, besides organized processions at different places for war aid and arranged for a big wrestling match and in this way collected forty thousand rupees for war Aid. Though he had brief tenure at Baramulla during famine when people were under panic, he by his strategy made people happy. During that period, most of Zamindars of district Baramulla and Khas Zainagir area were present at Lahore as Labqurers. They by organizing a session, in honor of his being "wazir" Baramulla, thanked Government of J&K for appointing such an intelligent man as wazir Baramulla. From Baramulla he was transferred to Governor's office in the month of July, 1942 and by his sympathetic attitude and behaviour, people had all praise for him.

He was appointed secretary of Hon'ble Development Minister by, His highness Government of Jammu and Kashmir during previous year, where he was discharging his duties with competence and hard work. There are few people who fellow their ancestors to serve humanity and there is no doubt that he and his respected brother were among such sons of soil, who grew up under Umbrella of Humanity.

Among this dynasty, they are very faithful and sincere to the rulers of the country and in same way they are very sympathetic towards people and are helping and assisting poverty strike, people as per their ancestral tradition. Pandit Raghunath Ji has two sons and both are yet minors. The elder son Rajinder Nath is nine years old and is studying in Government High School at present. The second son, Jeetandar Nath is only four years of age at present.

Koul Dynasty, Kelm

Geneological Order



Kelm is a village in Tehsil Kulgam. One of the elders of this dynasty has shifted from Srinagar to Kelm and therefore this dynasty became famous by the name Kelm. In fact, this is Koul dynasty which is related to one of the respectable races of Kashmiri Pandits. Pandit Nidhan Koul was ancestor of this dynasty. During Maharaja Ranbir Singh's era, he was the highest official of Paragana Devsar. He was married at Kelm and passed away there. His son Pandit Shankar Koul, had made Kelm as his permanent abode. He was controlling a vast Paragana. He was very disciplined, sociable and an expert in Persian. He was associated with Hindu-Muslim scholars, writers and authors.

His elder son Pandit Resha Koul was prototype of his father in intelligence, competence and behaviour. He was Tehsildar during Mr. Lawrence (later on Sir Walter Lawrence) time due to his efficiency and great loyalty for Sarkar, was recognized as owner of 12 villages and at last, in order to monitor such a vast area, he had to resign from the post of Tehsildar. He was appointed as Zaildar of his area and the same post is held by his sons till date. Since area was very big and its control was difficult, therefore, he kept only seven villages under his control which still continue to be under possession of his sons. He was paying revenue tax of five thousand rupees and was rated among the big Zamindars of Kashmir. He once, as narrated to the undersigned purchased paddy worth thirty thousand rupees and supplied to Kashmir Military on the advice of Maharaja Bhadur. He was a darbari of Maharaja, who had great respect for him.

During the visit of prince of wales, he was invited to Jammu. Most of the invitees offered presents made up of Gold and Silver, but he on this occasion was not only donning in Kashmiri dress but he offered "Kangri" as a gift which was produced as a special sample of Kashmiri handicraft. He died at the age of 70 years at Kelm. His elder son Pandit Narayan koul was first of all Naib Tehsildar and gradually became Naib-Wazir. He was holding great respect among darbar and succeeded his father in darbar. He died at the age of fifty years only. His brother Pandit Anand Koul, was working as Zaildar. Hailing from a rich family, he was civilized and broad minded. Maharaja Pratap Singh was specially kind to him. On the occasion of his sons, cross thread, the Sarkar deputed his special envoy for congratulations and offered cash also. He was an expert in horse riding, but was a complete Jackey. He was a good Calligrapher and was at hand in Persian language. He died at an age of 54 years.

Pandit Anand Koul's elder son Pandit Dina Nath Koul, after passing Matriculation was selected candidate as Naib-Tehsildar. During this period, he was working as Boat officer in State Boat department, later on Inspector Kascherai, then special Naib Tehsildar and lastly as Reader in Wazarat, but had to resign due to death of his father, and was compelled to function as Zaildar and Numberdar. He is at present Sarpanch of Kelm Pnachayat, President of local

Cooperative society, Director of central cooperative Bank Anantnag and Member of Agriculture Board and fruit plantation committee. During summer of 1941 AD, severe floods in Kashmir, the committee named "Flood Relief" constituted by Maharaja Hari Singh, he was co-opted as member of this committee. He despite of his father's untimely death, created name for his dynasty due to his noble deeds and behavior. He is holding a high position among Zamindars at present. Among his younger brothers, Pandit Shiv Ji Koul, after passing Entrance is involved in his domestic affairs. Pandit Sita Lal Koul is studying law and the youngest Gopi Nath is studying. Pandit Dena Nath Koul's elder son Pandit Niranjana Nath Koul has passed B.A. the other three sons are still studying.

Among other sons of Pandit Shankar Koul, Pandit Aeshar Koul has been Girdawar Qanoongo. He died at an age of 50 years leaving two sons. Both the sons are settled at Kelm and are living a prosperous life.

Pandit Zena Koul after working as Tehsildar, is a Wazir and passed away at the age of 50 years. His elder son Balla Koul, is sub-inspector in police department and has retired from services and third son, Lachman Koul has retired from his services as Assistant in department of Mulberry.

Pandit Balla Koul's son of Pandit Zana Koul has also two sons. One Pandit Maheshar Nath Koul B.A; who is Naib Tehsildar in Kashmir province at present. The second Kashi Nath Koul is Clerk in the office of Accountant General. Pandit Krishna Koul's sons are settled at Kelm and are involved in Zamindari. Pandit Reshi Koul son of Pandit Shankar Koul's fourth son, Pandit Prashad Koul has been Naib Tehsildar. His first son, Pandit Sona Koul has retired as police inspector. His brother Pandit Vedah Lal was also working as sub-inspector in police. Before few years he passed away.

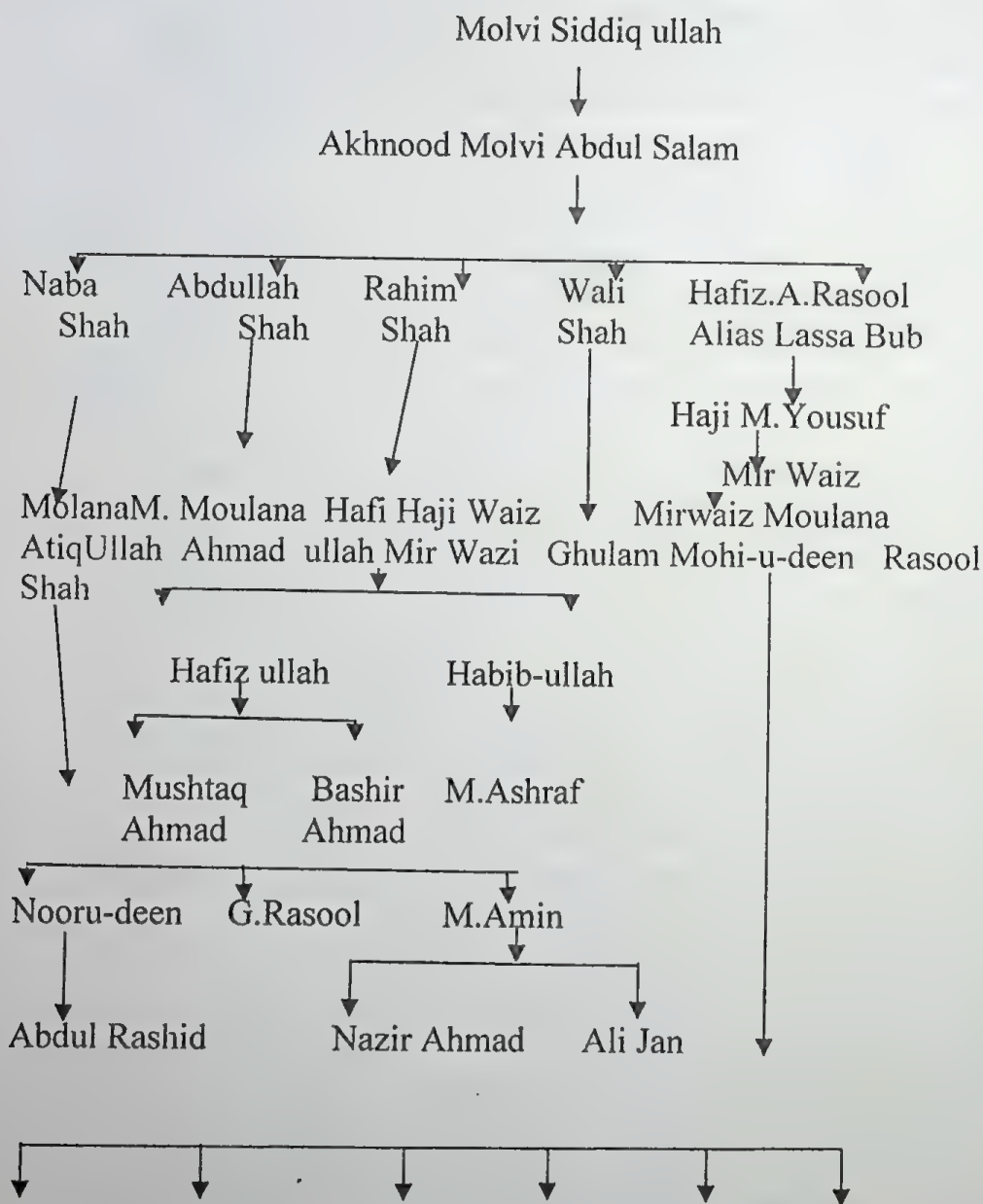
Pandit Sona Koul son is Pandit Jia Lal Koul Kelm. Pandit Jia Lal Koul B.A; LLb is Advocate of Jammu and Kashmir, High court. When he was Member of Praja Sabha (Assembly), the Assembly was resounding with his forceful speeches. Mirza Afzal Beig M.A.; LLB, member Assembly is among the outstanding speakers of Kashmir. About both of them, the following couplet is famous:

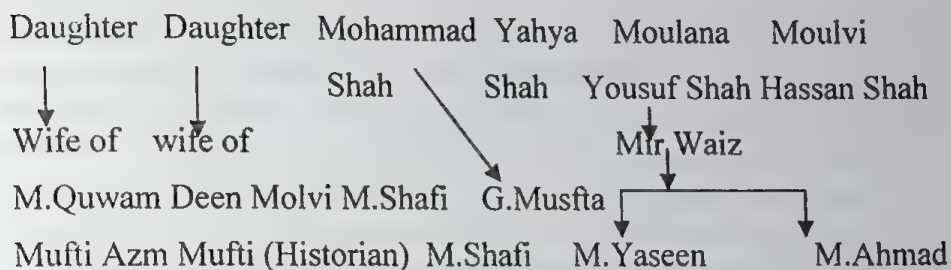
“Josh takreer tu Kashmir ma Afzal ko milla,
Aur Tahreer kee Qawat Kelm maen hai”.

But it is a reality that Kelm is a writer as well as speaker. His writings in English and Urdu, are very strong. He is an outstanding Advocate of Kashmir and is president of Bar. He is interested in knowledge of History. During Sri Gopal Swami Ahanghar, Prime Ministers rule, when some workers of National conference were arrested, Pandit Jia Lal Kelm had to also suffer hardships of Prison.

Dynasty of Mirwaiz's Kashmir

Branch one Mirwaiz's Kashmir Jamia Sikandari





Among forefathers of Mirwaiz Kashmir, the first name in History is of Molvi Siddiqullah who during Afghan Government shifted from Tral and settled at Srinagar. The author of "Siralwaizain" about origin of nomenclature of Tral writes, that the area where Tral is located, Hazrat Amir Kabir Mir Syed Ali Hamdani purchased it for three diamonds from Sultan Kashmir and in this contest, settled his companions, including saints and scholars. Due to wrong usage of three Lals, the name of this place became famous as Tral. Besides, the main ancestral profession (Tableekh Islam) he opened a maktab for students for studying religion. Therefore, he was famous as Akhnood, Hazrat Syed Ghulam Shah Azad Khanyari was his Patron and benefactor. He was calling him Siddiq Baiyo (Siddiq brother). His son, Akhnood Abdul Salam like his father was involved in teaching But the graph of religious and wordly period of this dynasty was at its peak started from Akhnood Abdul Salam's elder son, Hafiz Abdul Rasool alias Akhnod Lassa Baba, who was born in 1198 Hijra and left for his heavenly abode on 21 Muharam, 1261 Hijra at the age of 63 years. Since there were many bad customs among Muslims and most Muslims were keeping lock of hair on heads of young children like non-Muslims and on one special day were celebrating cutting these locks, his preaching's were instrumental in doing away with such customs. He first of all brought changes in the system of preaching which is recorded in Siralwazain. He was a great scholar of Arabic and Persian languages, he was also a poet.

Molvi Mohammad Yahya who was first Hafiz Kalamullah and Haji-al-Rehamn was his lonely son. Yet he was an adolescent, that his father left for his heavenly abode. Hazrat Sheikh Ahmad Tarabelli

(RA) due to religious love and devotion, patronized him. He made his first religious speech (Tableekh) at the age of nine years and people were surprised. He was preaching for 48 years on Friday at Masjid Jamia Sikandri. Besides he was teaching students in Dewan Khanna (drawing room) of his home. He was author of many religious books in Arabic, Persian and Kashmiri. The famous poet of Kashmir Khawja Amir-u-deen Amir, Kapra elder brother of Mian Hassan-u-deen Asst. Inspector Madariss, Pensioner and Molvi Mohi-u-deen Saraiballi author of Tarikh Kabir Kashmir and many other famous persons were his students.

Maharaja Ranbir Singh was awarding pair of Shawls, Choga and a Pashmina Sheet, as royal robe to some Islamic scholars on the occasion of Eid festivals. First of all, he was awarded one valuable pair of Shawl, on Eid every year, among his dynasty, which follows till date. In 1307 Hijra he performed Haji Pilgrimage. On 14th of Safar he returned back and after brief span of time, passed away on 24th of Ramzan 1308 Hijra, at the age of 57 Years. He is recognized as the first Kashmiri Mirwaiz by both public as well as Government. His first son Moulana Mirwaiz Rasool Shah was Hafiz Quran at the age of seven years. At the age of 16-17 years he completed his education. His forefathers were always preaching in different parts of Srinagar, but he was preaching at Islamabad Shopian, Bijbehara, Baramulla, Sopore besides adjacent villages. Molvi Hakeem Abdul Gani Islamabadi was his student who opened an Islamia Middle School at Islamabad, which was upgraded up to High School, during his son Hakim Hafiz Molvi Ghulam Mohammad's tenure as Secretary.

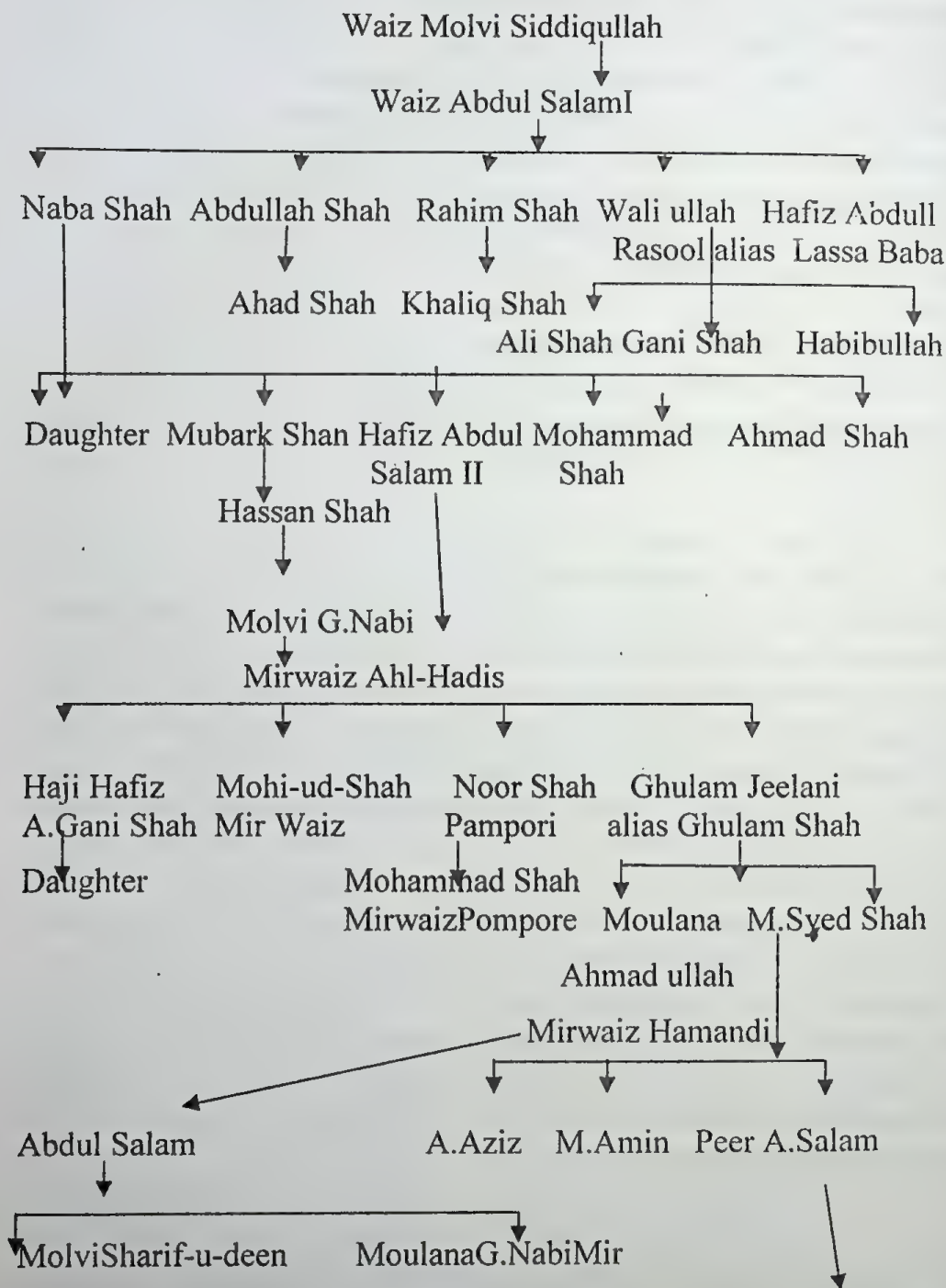
On the death of his father, Maharaja Pratap Singh besides, sending condolence message awarded him the title of Mirwaiz. Since he was a religious preacher par excellence, he laid foundations of a primary School in 1317 Hijra, which after brief span of time was upgraded up to Middle school and then by the advice of some sympathizers of Srinagar and Punjab, laid foundation of Anjuman Nusrat-ul-Islam. In 1325 Hijra, this school was upgraded up to High School and now one Arabic Dinayat School is also annexed with it.

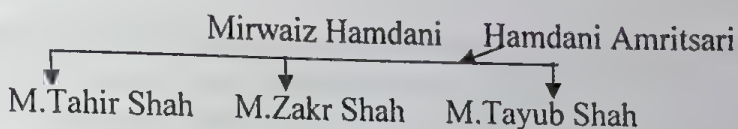
Maharaja Pratap Singh and Ministers of State besides Hon'ble Resident Shaibs had great respect for him. He was rightly been called

as Sir Syed of Kashmir, by Kashmiri Muslims, because he first of all proposed knowledge centre to do away with arrogance and illiteracy among people. He after brief illness for few days, left for his heavenly abode on 11th Rajb 1327 Hijra, on Friday. His funeral procession was attended by 30-40 thousand people. Maharaja Pratap Singh sent a message of condolence through Governor of Kashmir besides a pair of royal robes for adorning the coffin. On his death the whole city was shut down, but a holiday was declared by the Government for Muslims. On his death innumerable mourning verses in Kashmiri, Persian, Arabic and Urdu were recorded. Later on, his brother appointed was as Mirwaiz. On this occasion of turban of honor, Peerzada Mohammad Hussain Khan, Arif M.A Judge High Court, Khan Shaib Mirza Ghulam Mustafa Asst. Governor; Pandit Suraj Kak Mohtamun Treasury participated on behalf of Maharaja Bhadur who presented one valuable pair of royal robes on behalf of Sarkar.

Moulana Ahmadullah Mirwaiz was a man of silent nature. He was born on 1284 Hijra and left for his heavenly abode in 1349 AD. like his forefather's, he was a preacher (Waiz). He was president of Anjuman Nusrat-ul-Islam and was proponent of preaching knowledge. After his death, his younger brother, Moulana Attiqullah who was young and dynamic secretary of Anjuman Nusrat-ul-Islam and was a very good Waiz and speaker, was appointed as Mirwaiz. But he was ill from some time. Therefore, he appointed Moulana Yousuf Shah, who was Fazil Deoband as his caretaker. Moulana Mohammad Yousuf was second son of Late Moulana Rasool Shah. He received religious education at Deoband from Moulana Mohammad Anwar Shah Lolabi Kashmiri. He returned back to Kashmir and was appointed as Mirwaiz and not much time has passed that in 1931 AD, the Tahreek Kashmir created political upheaval, which by support and assistance of Jamat Ahmadiya Qadiyan, Muslims of Jammu, Rahnomiyan Kashmir, Majlis Ahrar and Muslims of Punjab assumed shape of a great revolution.

Branch II, Mirwaiz Hamdania





In Tarikh Kabir Kashmir page 300 about Waiz Siddiquillah, it is recorded:

“Jaduljadush humrekab Hazrat Mir Mohammad Hamdani dareya dayar-e-farmooda”. Among Waiz Abdul Salam’s I son, from Moulana Naba Shah’s sons, have been many preachers (Mirwaiz). Moulana Naba Shah’s son Moulana Abdul Salam II was contemporary of Hazrat Ahad Shaib Taraballi and Hazrat Ahmad Kannehami. He was a great scholar and a convincing speaker. During Maharaja Ranbir Singh’s era the disturbances between Shia and Sunni’s, he was exiled for some period of time. After maintenance of peace, he came to Kashmir, where he left for his heavenly abode on 28th Jamdi-ul-awl 1300 Hijra.

In Kashmir, there are three waiz of Ahl-Hadis sect; one among them is Moulana Naba Shah’s son, Moulana Mubark Shah’s son, Molvi Hassan Shah and now after his death, his son and successor is Molvi Ghulam Nabi. The waiz of second Party is Molvi Mohammad Anwar Resident of Shopian, who is also an employec in National High School Bohri Kadal and on Friday, is preaching in Masjid Bohri Kadak.

It is said that among all of them. Molvi Hassan Shah is an acknowledged Mirwaiz of Ahl-Hadis sect. sometime before, preaching (Waiz Khanee) was declared as a profession and has created avenues for subsistence, that is the preachers were narrating the orders of Allah and his beloved Prophet (SAW), and Muslims were supporting them monetarily. In those days, the Muslim residents of Srinagar were divided into two groups under two Mirwaiz’s. one group was devotee of Hafiz Abdul Rasool alias Lassa Baba and second group was patronized by Molvi Ghulam Shah Khankai party, which was among Shah Hamdan i.e Hazrat Amir Kabir Mir Syed Ali Hamdani’s devotee and supporter of Molvi Ghulam Shah and other Muslims were supporting the other sect. His son, Moulana Mohammad Syed Shah Hamdani was recognized as the Mirwaiz of

Hamdani party. But since he was a saint and sofi, he relinquished the seat of Mirwaiz Hamdani in favor of his brother Moulana Ahmadullah and got himself engaged in tour. At Punjab, he was blessed by Hazrat Syed Haider Shah Jalalpore Keykinan. On 14th Shawal, 1359 Hijra, he passed away at Srinagar. Moulana Ahmad ullah Mirwaiz Hamdani was not only Mirwaiz, but convinced that "Waqt aan neest kee dar khana neeshenee beykar". He took part in Tehreek Hurriyat Kashmir with heart and soul. He was exiled by Government from Kashmir during hot summer. He was really "Saheed Millet" and was never taking any body's care for expressing demands openly. He was not treating tumult and commotion as national services, but liked to work solidly. He was thinking Education as the Panacea for arrogance of Kashmiris. He opened a Shah Hamdan Middle School at Khankah Moula, which as High School now is his best educational memorial. His two sons, Moulana Ghulam Nabi Mirwaiz Hamdani, and Molvi Sharif-u-deen though associated with National Conference, but are not careless about development of their school and like their father, are treating the dissemination of knowledge as the main means for awaking of Kashmiris. The Peerzada Abdul Salam Hamdani of Amritsar, who is son of Molvi Mohammad Sayeed Shah is his real cousin. Peer Abdul Salam was born on 1310 Hijra at Srinagar. He received his religious education at Srinagar. But after his adulthood, he as son in law at home of Haji Hafiz Peer Abdul Gani Hamdani came to Amritsar. After arriving here, he completed the syllabus of text books from late Moulana Mufti Abdul Samad Khan and Lahore's famous Hakim Mufti Mohammad Saleem ullah Khan and Amritsar's Hakim Mureed Ahmad. In 1919 AD, he participated in national and state Movements. During those days the Khilafat movement was at its peak. He was first of all arrested from Khilafat Platform. He was right hand man of Majlis Ahrar Hind, of Tehreek Hurriyat Kashmir. In this context, he suffered from imprisonment. In 1937 AD, he laid foundation for Seerat-ul -Nabi Conference. At present, he is president of Majlis Ahrar, Amritsar, Anjuman Milad-al-Nabi Amritsar and Anjuman Taskee uloom. His two brothers are residing at Srinagar. Among them Moulana Mohammad Amin is caretaker of his late father and is studying in Abdul Aziz Dinya Arbia adjacent to Nusrat-ul-

Islam, Srinagar. His three sons are educated in both religious and prevalent system of education. His devotees are confined to Kashmir besides different places of Punjab.

Haji Hafiz Abdul Gani Hamdani, who was brother of Moulana Ghulam Shah, as recorded was father in law of Peer Mohammad Abdul Salam Hamdani Amritsar, son of Mohammad Sayeed Shah and was Mirwaiz and scholar of Amritsar. He visited Harmain-al-Sharifian, besides Bagdad, Baitul-Muqadus, Syria, Karbala, Najf and Egypt Beirut and as enquired from Peer Mohammad Abdul Salam, the travelogue about those countries, is recorded in Persian and is yet unpublished. In 1338 Hijra, he passed away at Amritsar. Besides other people Moulana Ahmad Raza Khan recorded historical Stanza about his death. In Kashmir, there are two chief priests and are therefore divided into two groups. Both these priests belong to same breed and blood, but the thoughts, beliefs and political differences have created a void between the two. Moulana Yousuf Shah, Mirwaiz, who is associated with Jamia Sikandri and on every Friday delivers sermons there, is the leader of one religious party. He along with his party is supporter of Muslim Conference and Moulana Ghulam Nabi Hamdani, who is associated with Khankah Moula i.e Zitarat Shah Hamdan is leader of second party and is supporter of Sheikh Mohammad Abdullah's National Conference.

Dynasty Al-Qurshi al Guzaryali

The founder of 370 Mosques

Sheikh-ul-Islam, Mujahid Azm, Shah

Abdullah Ghazi^(RA)

There has been brief reference of Shah Abdullah Ghazi on page 268 of this book. During Akbar's period of Government Syed Yousuf Khan Rizvi Mushadi in 995 Hijra i.e 1578 AD to 999 Hijra i.e 1590 AD, has been Governor of Kashmir. With him the party which came to Kashmir, was Shah Noor-u-din also, who among Dynasty of Alqurshi al Gazaryali's ancient genealogical order was recorded as Ustad Alkal. Since Shah Noo-u-deen was son of Hazrat Ghazi Shahid Baba Auwaliya (Buried at Jalalabad Kabul), therefore, the king and Nazim Kashmir had great respect for him. Syed Yousuf Khan's period has been peaceful in Kashmir, therefore, Noor-u-deen Shah got enough opportunities for preaching and teaching of knowledge. The Nazim Kashmir awarded him a Jagir at Lariyar of Olar area in district Islamabad. Shah Ghazi was from Abdullah Shah's fifth, and Shah Abdullah alias Abba Shaib's sixth and Shah Noor-u-deen's fourth generation.

Khawja Mohammad Azam in his Tarikh Azmi and Molvi Mohi-ud-deen Miskeen in his Tarikh recorded Shah Abdullah Ghazi and his forefather's homeland as Lariyar (Lariyal) of Olar area. In Tarekat, they join Hazrat Sheikh Shab-u-deen Suhrwardi. Among his sons, Shah Abdullah Ghazi was very famous. They were eight brothers besides one daughter. Among all these brothers only three sons have their Progeny.

All brothers were perfect mentors. They not only spread Islam in Kashmir, but in areas of Lar and Tibet, Gurez and Baltistan and wherever they set their foot, constructed Mosques, Bridges and Bathrooms etc. there. Wherever was need of Mosque, Bathroom and Bridge, his three hundred followers start working without any wages.

It is stated that he laid foundation for 370 Mosques in Kashmir besides, bridges.

In area of Lar, Karnah, district Muzaffarabad and area of Tibet, his constructed Mosques still exist. He also took part in repairs of Jamia Masjid Srinagar. During Aalamghirs rule, he was alive, who awarded him Jagir at Muzaffarabad. Therefore, in Muzaffarabad, adjacent to fort, Takya Shah Abdullah Ghazi is still famous, where he often used to stay. He died in 11th century Hijra during Aalamghirs rule. His last resting place is at village Guzriyal, Tehsil Hindwara, the blessed spot for people. Among his brothers, Hazrat Shah Dawood is settled at village Kaln, of Lar area. Shah Mohammad Yousuf's Progeny is confined to Karnah, district Muzaffarabad and Guzriyal. He had great love with his brother Hazrat Mohammad Ahmad Shah. He kept him at Guzriyal since his early age. During his life and after his death, Hazrat Shah Mohammad Ahmad and his real nephew Shah Mohammad Mousa, were regarded as his chief Caliph's. His devotees are confined to Kashmir besides Battistan.

Hazrat Shah Abdullah Ghazi had deep love with his brother Shah Mohammad Ahmad, and the same way, he loved his grandson Shah Abdul Karim (bin Shah Ali bin Shah Mohammad Ahmad), and was guiding him spiritually. It was the result of his guidance that Shah Abdul Karim declined the share of income from his devotees. His microscopic eyes had a vision to see, that Peeri Muredee is a bridge between Allah and his people and in future it will be the means for earning bread and butter only. He preferred earning by his own hands. He was so devoted that his Murshid (Patron) awarded him the title of Sheikh-al-Shayook. It is the same title, which is being awarded to Qutub Rabbani, Syed Abdul Qadir Jeelani who is referred as "Sheikh Abdul Qadir Jeelani" till date. In Kashf-al-Majoob, Hazrat Ali Hijwaree alias Hazrat Datta Ganjbaksh, Lahore also re'ers about it. Besides, Awliya Kamil, Sheikh Shahb-u-deen Suhewardi was also called Sheikh. The famous saint of Kashmir Sheikh Noor-u-deen wali and Sheikh Bahu-deen Ganj Baksh and many other Sofi's were called Sheikh's. His sons have also served people. Shah Ahmad II, who was son of Shah Abdul Karim, was acquainted with both worldly as well as spiritual knowledge, besides being a Jagirdar. He had three sons,

Shah Kazim, Shah Qayim and Shah Dayim. Among them the former was issueless. Shah Qayim's elder son, Shah Fazil was a great spiritual man of his time. The second son was Shah Hidayatullah. Shah Fazil's son, Shah Kamal-u-deen was a leader in his time and was residing at Guzriyal. His three sons are as follows: (1) Shah Ahsan, whose teaching-learning circle was very wide and vast and who was Ustad Alkal, due to his spiritual status. (2) Rasool Shah, this Sofi saint had no male issue. (3) Qazi Rehman Shah, who was holding great respect in Kashmir and Drawah due to his religious status and scholarly stature.

Since the Jagir of this dynasty was not under cultivation due to family feud, famine, Sikh governemnt's interference and dishonesty by cultivators, therefore, he during beginning of Dogra rule, received fresh orders from Jammu. The land holdings of Jagir were at Guzriyal and he was also putting up at Dharwah being Qazi and teacher there. Therefore, he was cultivating his land through lone tribe and some others farmers. When Qazi Rehamn Shah's son Maqbool Shah was adopted as son in law at home by Hazrat Rasool Shah (from Progeny of Shah Mohammad Yousuf brother of Shah Abdullah Ghazi), the whole area of Guzriyal under Jagir was possessed by Hazrat Rasool Shah. After some time, Qazi Rehman died at Drawah and his young son, Maqbool Shah passed away at Guzriyal and this area of Jagir came under possession of Hazrat Rasool Shah's famous scholar son, Rehmatullah Shah. According to one information, it is recorded in the column of Asamez, that Maqbool Shah, Abdullah Shah (son of Shah Ibraheem, Rasool Shah, brother of Qazi Rehman Shah) Mst. Jamlee widow of Ahmad Shah II, are equal share holders and in the column of cultivator, is the name of Rehmatullah Shah son of Rasool Shah.

Among Abdullah Shah's three sons, Maqbool Shah had died without any issue. Two sons are alive, one Sulaiman Shah, who is a religious man and is sagacious. He is follower of Sofi's and helper of poor. He has three sons, Ghulam Hussain, Allah-u-deen and Maqbool. All of them are studying. The second is Molvi Qari Ghulam Mohammad, Molvi Fazil. Among his three sons, Mohammad Yousuf and Bahudeen are studying and elder son Ghulam Mohi-u-deen is a Matriculate at Lahore. He got his son employed in Secret services of

Army, where he is under training at Government Technical School as second foreman since four months. It is expected that he shall be appointed on a good post and shall create name for his homeland.

Qazi Ghulam Mohammad took an outstanding part in "Tehreek Hurriyat Kashmir". Once there was big congregation of forty thousand people at Karnah area of district Muzaffarabad. The president of the session was Sher Kashmir Sheikh Mohammad Abdullah. Molvi Mohammad Sayeed (General Secretary National Conference) said in open session that we are successful in this area due to influence of only Moulana Ghulam Mohammad Qazi. At Trehgam town he was serving as Mirvaiz for long time. He is holding great respect in his area due to his knowledge and behavior.

From Kashmir he came to Lahore. Since he was a Kashmiri. Therefore, living in a foreign land, he was not careless about serving his homeland. Therefore he laid foundation of Anjuman Muzloomaan Kashmir, which for some time, was representing the cause of Kashmiri Muslims especially the Zamindars. At present he is Headmaster in the department of education of his Highness Government of Jammu and Kashmir.

In the same book the particulars of Pir Shaibs of Guzriyal are recorded on page 268, in which Baba Abdullah Ghazi's one son is recorded as Baba Abdul Salam. His son Baba Peer Bahu-deen, his sons Hussain Baba, and Peer Rasool Shah. But Peer Rasool Shah in his versified genealogical order has recorded and which was observed by me after publication of particulars of Peer Shaib's of Guzriyal, in which Peer Rasool Shah himself recorded Baba Abdullah Ghazi issueless and record Baba Abdul Salam as son of Mousa Shah son of Shah Mohammad Yousuf (Brother of Abdullah Ghazi).

Hazrat Rasool Shah who was author of versified genealogical order of his dynasty was treated as a great saint of Kashmir, Karnah and even Punjab. His elder son, (1) Shah Abdullah, was a godly man also and was always engrossed in worship. His son, Zia-u-deen Shah is alive and is following foot prints of his forefathers. Shah Zia-u-deen has two sons, Abdul Salam and Shah Mohammad Anwar and both are studying. (2) Shah Rehmat ullah was also a scholar. He had two sons and they passed away during their adolescence in his life time. (3)

Shah Sadiq was an elderly man. Among his Progeny, at present, Moulana Shah Mohammad Abass is resort for all. Shah Mohammad Bahu-deen who is intelligent member of local Panchayat Committee is his son. (4) Shah Abdul Ahad, never uttered any word against Sharia and neither performed any activity against religious rules. Among his sons, the elder son, Qutub-u-deen and younger than him Shah Hussain are noble and gentle. (5) Sheikh Ghulam Mohammad is studying. Among them, Shah Qutub-u-deen is residing at Guzriyal and rest are living at Kandi Karnah.

Gilkar Dynasty

In Kashmir, first of all, which two outstanding elderly people, with whose names is attached Gilkar word, were Hazrat Syed Mohammad Lorustani, who accompanied Hazrat Meer Mohammad Hamdani and who during Sultan Sikandar's time, took part in construction of Jamia Masjid with expert Masons of city. He was a godly man and according to author of Tarikh Khawja Azmi, was working without any wages. He died on 3rd of Rabi-ulSanni 855 Hijra, during Budshah's time. The second elderly man was Khawja Sadrudeen Kharasani about whom Tarikh Khawja Azmi writes:

“Az akabir awliya band”.

He died on 22nd Rabi-ul-awl 857 Hijra during Sultan Budshah's time. Among them Syed Mohammad who was inhabitant of Lorastan, was Syed and Sadrudeen who was resident of Khrasan was Khawja. There is no record about their original caste.

In this manner, Gilkar is no caste, but is a common nick name which is attached with some person due to his profession or business.

Before 20-22 years from today, Khawja Mohammad Khazir Gilkar was a saintly person of Srinagar, who died at the age of 100 years. His dynasty, which initiated from Kulgam area, is settled at Srinagar from 200 years. Khawja Mohammad Khazir was an expert in the field of architecture and on the basis of his knowledge and experience he was a contractor. Among his seven sons Ustad Habib and Master Ghulam Mohammad had passed away. Ustad Habib was Persian and Arabic knowing. About ten years before, he died at the age of 70 years. Younger than him Late Ghulam Mohammad overseer, was familiar with English, Urdu and Persian. He was overseer, but later on, relinquishing worldly pleasures, passed away at the age of 60 years. (2) Khawja Ghulam Ahmad is familiar with English. Both these brothers are contractors. (3) Khawja Ghulam Rasool is a Mason. The fourth son, Khawja Ghulam Nabi Gilkar shall

separately be discussed. The fifth son, Khawja Mohammad Maqbool is overseer in Revenue department.

Khawja Ghulam Nabi was born in March 1909 AD. Still he was ten years of age that his father passed away. Before one fourth century from today and afterwards for long time, there was great fame for Molvi Mohammad Abdullah Vakil the earlier Ahmadi and presently Bhai. Khawja Ghulam Nabi and his few class fellows were attending the classes of Molvi Shaib. Since Molvi Shaib was Ahmadi and was convinced about death of Jesus Christ. These things were established in the heart and mind of Khawja Ghulam Nabi and one of his classmat Hakim Ali Mohammad son of Hakim Ghulam Mustafa, in Islamia School, where he was studying, the same discussion was among his classmates also. During these days, Anjuman Nusrat-ul-Islam, under which this school was managed was working under president ship of Late Mir waiz Moulana Ahmad ullah. He rusticated both these students from school. During those days, Mufti Mohammad Sadiq of Qadyan was staying at Srinagar. When he came to know about this event, he admitted both of them in Pratap High School, wherefrom both passed matriculation examination. Then he came to Lahore along with Molvi Asmatullah in 1924 AD, where he was attending lessons of Quran from Moulana Sadrudeen. He also received Arabic education from there. In 1932 AD he went to Qadiyan, where he took an oath of allegiance at the hands of Mirza Bashir-u-deen Ahmad Mehmood "Caliphata-al-Maseh" in presence of Moulana Zain-ul-abdeen wali ullah Shahand Moulana Abdul Rahim Dard. He is the first highly educated man of his dynasty, who achieved B.A. degree from Punjab university. He was General Secretary and Secretary of foreign affairs of Jamat Ahmadia Srinagar from 1935-1941 AD.

When Sheikh Mohammad Abdullah, whose foremost services awarded him the title of "Sher-i-Kashmir" was studying at Aligarh. Khawja Ghulam Nabi during those days was concerned very much about backwardness of the state. He organized some Muslims, but there was ban on associations during those days. Therefore, he started lectures in Mosques, Parties, Fairs and Khankah's and other such congregations to make people aware about state of affairs. There was

no one to support him except Mr. Abdul Gani Nengroo son of Sabir Joo Nengroo resident of Pulwama and Ghulam Hassan son of Habibullah Saboon of Fateh Kadal Srinagar in those days. During that period Sheikh Abdullah has returned from Aligarh after completing M.Sc and was appointed as Science Master in a School and was often visiting him. In those days Kashmiri Pandits had formed "All Kashmir Pandit Social uplift" organization for their progress and development. Prof. Jia Lal, Prof. Sri Kanth Tosha Khanee and Prof. Bhan etc. highly educated Kashmiri Youngman were its supporters. He in their pursuit applied for framing "Muslim Social uplift" which was hardly approved with social uplift Movement, he initiated movement for laborers and skilled workers. Therefore, he organized labour union for laborers; Trade union for traders and Anjuman Gilkaran Najaran and Ahangarans for skilled workers. He wanted all these associations to work under one umbrella, that arrests were made.

Muslim Social uplift was not associated with politics. He was president of this social scheme but after his arrest. Late Moulana Ahmad ullah Hamdani was appointed as its president. Under this scheme, 60-70 Night Schools were opened. In 1931 AD, when Tarikh Hurriyat Kashmir was at its peak, and in addition to All India Kashmir Committee and Majlis Ahrar's revolts, the young people of Kashmir were united to fight for their rights and demands. As per Late Raja Sir Hari Kishen Koul, Prime Minister wanted to silence this commotion. But he was well aware, that when some nation awakens, they are trapped by greed as rulers. Therefore he did not fall prey to it and laid emphasis for national demands. He was vice President of State Subjects Right of Protection Committee and under this Committee, the state-subject committee was authenticating the hereditary state subject of state. As has been recorded earlier, he was very much concerned about betterment of his people. Therefore, during that period he was himself a student, he initiated collection of donations from people for deserved and meritorious students. This movement was successful and many students were getting text books and fee from these donations.

He due to certain differences disassociated from politics, but due to daily disturbances, bloodshed, imprisonment and dishonor for

Muslims impressed him. At last, in April 1943 AD, he by initiation of his co-thinkers and friends established an Anjuman named "Anjuman Behbodeyia Musalmanin Jammu and Kashmir" which shall avoid quarrel between Muslim Conference and National Conference and work independently. He was Secretary of this Anjuman and Khawja Ghulam Mohammad was its President. The first delegation of this Anjuman submitted demand of Ancestral law and cancellation of punishment for cow slaughter besides, other demands, before new prime Minister of state, Raja Mehr Singh on 11th May 1943 AD at Srinagar and assured him that he is not associated with any political party of the state and this Anjuman shall remain aloof from feuds between two conferences.

Sadaat Geelanis Khankahiya

The Kashmiri Sadaat Khanyari Sadaat Raitang and Sadaat Geelaniya, are all branches of the same tree and their chain relates to Hazrat Gous-al-Azm. As is recorded in Twarikh Aqwam Kashmir Volume I that the branch which settled at Mohalla Khanyar was called Khanyari and which migrated to Mohalla Raitang were called Sadaat Raitang and the branch which settled at Mohalla Khnkah were called Sadaat Geelanya Khankahya.

Syed Ghulam-ud-deen is founder of Sadaat Geelaniya Khankahya branch. He was married among Syed Mir Meerak Kibrave Hamdani, who was from Progeny of Syed 'Taj-u-deen' brother of Hussain Samnani. Due to this relation, he shifted from Khanyar, Mohalla where Syed Mir Meerak was also residing. He has two sons, the elder son was Mir Syed Mohammad Yaseen Geelani, who was an outstanding scholar. He was follower of his father. He was associated with Sheikh-ul-Mashayak Molvi Abdul Samad Zahghir and Sheikh Rasool Shah Guzryali. He is very influential in Kamraj area. He was delivering lessons of Sharah Mulla Abdul Gafoor. He is a Mufti and is an expert in this field. He is source of Tableekh and Kalima-al-haq. From different Mashayak, he sought permission for Qaseeda Burda;

Hizb-ul-Hijr and Kibreyat Ahmar. He was spending his time mostly in Adwa-Azhar Allahi. He is 55 years of age at present. On this account, his date of birth is 1307 Hijra.

Syed Ghulam Mohi-ud-deen's second son is Syed Mohammad Mubarak Fitrat. He is an employee in department of education. Fitrat was made poet by Fitrat. He is not any poet, but is a wahabi. He is author of following books on prose and poetry, which are all unpublished yet.

Rashat Fitrat (Persian); Faryad Jarus (Urdu; Masnavi Fitrat (Persian). Safarnama Yarkand; Afkar illa Khanyar Zikr Sadaat Geelania (Persian) Dayara Sadaat Geelanya Khanyarya Gangia Hikmat (Medicine), Nesab Zaban Turkey, Aania Fitrit (Autobiography) in which there is mention of Moulana Hayrat Kamili Pandanee.

The origin of Anjuman Akhwan al-Safah is credited to him. He was organizing poetic sessions at his residence. The poets were reciting their verses. The voice with which he was reciting his poems was magnitising people. He took an oath of allegiance at the hands of his elder brother, Syed Mohammad Yaseen.

Kallu Dynasty

There have been great scholars, Sofi's and poets of this dynasty in Srinagar and Sopore. In translation of travelogue of Ibn Batota Volume I (Page 212, 213) it is recorded, that every tribe of people appoint the elders of their groups as their leader and called him Kallu in their language.

Makhdoomi Suhrwardi Dynasty of Nowpora Shopian

During initial period of Moughals, Sultan-ul-Mashayakh Hazrat MakhdoomSheikh Hamza's famous Caliph Hazrat Baba Dawood Khaki has been a great saint, who due to his publications, Darde-al-muraadeen and Qaseeda Lamyia and his scholarly status is famous through out Kashmir. Among his Caliphs, one elderly man, Baba Hassan Zahid was living at Makhdoom Mundoo Srinagar. About him Tarikh Kabir Kashmir on page 191 records:

"Baba Hassan Zahid dar alim wa aml Zahid bay badal umer dar zikr fikr basar burd". According to his reports, he migrated to Nowpora for Tableeq (Preaching). It is situated adjacent to Shopian in village Nadigam of Tehsil Kulgam. Majority of Muslims are his followers. His mazar is resort for all at Nowpora.

His sons are blessed and are settled in Kashmir and outside Kashmir. In Gujranwala, Punjab, Amritsar, Ludhiana and Simla, his Progeny are enjoying respected life. Besides, Peeri Muradi they are involved in employment and Zamindars. They are mostly employed in Punjab and farming is confined to Kashmir.

Among his Progeny Late Peer Amir Shah, in context of Peeri Muradee came to Gujranwala in 1880 AD. since his wife had died, therefore, due to his dynastic gentleness and his saintly life, he married the daughter of one elderly man of Syed Peer Syed Mohammad Shah Bukhari of Gujranwala alias Peer Jakad Shah. Therefore, in this behalf he settled at Gujranwala. He constructed a mosque and a residential house there. But when he had an idea of Kashmir in 1882 AD, he along with his family came to Noorpora, where he owns land and his followers are majority in number. There peer wali ullah Shah was born on 27th Ramzan 1306 Hijra i.e 5th May 1887 AD on Friday. Peer Ahmad Shah was saint and a Scholar like his great grandfather Baba Hassan Zahid. He taught Holy Quran to his son in his childhood. In 1895 AD, he again remembered Gujranwala

in 1895 AD and on 26th of Ramzan 1320 Hijra i.e 16th December, 1903 AD, passed away on Thursday.

Peer Wali ullah Shah received education in Persian and Urdu from Late Moulana Alla-u-deen and Late Moulana Nabi Baksh. In 1908 AD he married in one of his ancestral elders home of Peer Kabir Shah who was Waiz (Preacher) of Masnavi Moulana Rome. Among his sons, Showkat Mehmood B.A. is holding a respectable post in department of canals. Showkat's marriage was held in one of respectable families of Lahore. His one son is named Arshad Mehmood while second son is Masood Ahmad and third son is Maqbool Ahmad. The last two sons are Matriculates and are Government employees.

Peer wali Shah was fond of taking part in Islamic and social activities, since early age. He was also a journalist. There is no movement, in which he did not participate. He participated in Tareek Khilafat, Ahrar Tareek, Kashmiri Conference, Islamic Associations besides Congress movement, even though he was imprisoned. But when he came to know about internal affairs of congress, he distanced himself from this movement. He was body and soul of Muslim Kashmiri Conference, Lahore and he was touring Kashmir, besides whole of Punjab for this national movement.

He till date published following newspapers and journals. Intikhab weekly Gujranwala 1919 AD. Rafiq Sadiq monthly Gujranwala 1924 AD. Sadiq weekly Gujranwala 1930 AD. Sadiq weekly Rawalpandi 1934 AD and now Payam Shaddi a journal from Lahore in 1935 AD.

There is so much difference in origin and basis of nomenclature of word Bamba, that till date the mysty of original race could not be solved. According to history of Rajputs Punjab Volume I, authored by Thakur Kahan Singh on page 426, it was recorded as belonging to Dynasty of Katoch Chander Bansi Rajputs. Tarikh Hassan's (unpublished) author writes:

“Bamba Raja Hai Pahad az Quom.
Bani Omayya aulad mardan hastand”.

Afterwards, the author of Tarikh Hassan as a tradition writes that among Progeny of Mardan, one person arrived Badakshan during wandering. His many generations are settled here. During Hilakoo Khan's period, one of the persons accompanied Zulqadr Khan to Kashmir. On his return he stayed at Dahshoor, where one Rais married him with his daughter. But after some time, on seeing his revolutionary activities his father in law murdered him. His wife was pregnant. When his son became adult after his death and he came to know about murder of his father, finding an opportunity he murdered both his grandfather and mother. Among his sons, Safdar Khan has been a brave man. He was employed on Sultan Mohammad Pakhleez Government. He was awarded Jagir at Dahshoor and also became chief Commander. Mohammad Muzzafar was from his progeny who settled Muzzafarabad in 1062 Hijra .

Khawja Mohammad Azm Deedamarce, in his Tarikh-Azmi published in 1148 Hijra, writes:

“In 1124 Hijra, during Sobidari of Inayatullah Khan (crown Prince Shah Alm Badshah) Mohammad Muzzafar was among intercessor of Pakhlee. Due to decline of Pakhlee Government he captured its northern part of mountain region and after brief time he captured Drahwah and Karnah area also. Pandit Hargopal of Tarikh Guldasta Kashmir about origin of nomenclature of Bamba or Khak race writes:

That from word Brahmin is Bama and from Khatri is Khak. Both were Hindus and then embraced Islam. He has also recorded that Bamlee Khan and Khakay Khan were two brothers who were inhabitants of Turkistan. Bamlee Khan's son Muzzafar Khan developed Muzzafarabad. In Raj Tarangni Pandit Kalhan records, that on the northern side of river Vitesta are Bambas the neighbours of Khakas. Pandit Ram Chander Dhar in Geography of Jammu and Kashmir writes: that from Baramulla up to Chikar area, Khak and Bamba races are settled in Jhelum valley. Their dialect is Pahadi which is mixture of Kashmir and Punjabi. In census report of J&K 1891 AD and 1931 AD they have been recorded as Rajputs.

Molvi Hashmatullah Khan Lucknawi in “Tarikh Jammu” writes: that if Hassan Shah, author of Tarikh Hassan's tradition is not

taken into consideration and on the event that Mohammad Muzzafar was from Pakhlee, and he as well as his forefathers were holding army posts, it is surmised that Mohammad Muzzafar belonged to this tribe, to which Salateen Pakhlee belong i.e Karlokh Turk. But later on, he is surprised to question, that if it is so, then why they became famous as Bamba instead of Karlokh. In this regard, he in his answer based on assumptions writes: that I have come across by one name Bam in Turkish history. It is possible that the same may be name for ancestor of Bamba race. As a result they may be called Baba or Bami and by continuous use these words may have changed into Bamba. But at the same, he also records that there is no man by the name of Bam in their genealogical order available to me. Pandit Anand Koul Bamzai in his English Geography of Jammu and Kashmir writes: that Bamba race came to Kashmir with Zulqadr Khan alias Zalchoo in 1314 AD.

The basis of nomenclature, which has been related to me, through Tarikh Rajputs Punjab, Tarikh Guldesta Kashmir and census report is of significance. The traditions of Bamba race are in conformity with Tarikh Hassan, with the difference, that the author of Tarikh has not recorded Kamal Raina as the name of any ruler and Bamba race as per this traditional geneology, have brought Kashif Kahn belonging to 56th generation of Hazrat Usman^(RA) to Kashmir. About geneology of Bamba race, the undersigned is in agreement with Molvi Hashmat ullah Khan's statement. He writes: " From Sultan Muzzafar Khan up to Kashaf are 13 generations. Nothing is known about their particulars and genealogical order available to me, has been recorded. No source for its authentication was available".

The population of Bamba race is spread throughout district Muzzafarabad, district Baramulla, Poonch area besides district Hazara ad Rawalpindi. Among them many people are educated or far sighted. But alas! No one among them has preserved history of their dynasty and hardly know anything about historical achievements of their ancestors except calling themselves as Progeny of "Bani Umayya Dynasty", they do not remember any other origin of nomenclature of Bamba race and later on whatever has been available through study of books to the undersigned is recorded as:

The sovereign rulers of Multan had three chains which were related to Arabs. Since Arabian history and travelogues of Arab Tourists did not reach India as there were no facilities of press. Therefore, in other areas the Persian historians were not aware about it. However, according to Arab travelers all the three were associated with Arabs.

(1) Manbah bin Assad bin Lavee from Quresh dynasty. This dynasty was referred as Banoo Manbah.

(2) Jalum bin Shaiban, who according to Alberuni (Historian) was first Karmati or Ismaili, who captured Multan during 340 Hijra or 367-375 Hijra.

(3) Sheikh Hameed, his sons Naseer or Nasr and his son, Abu-al-Fateh Sheikh Hameed-al-Patgeen, who was contemporary of Sobaktageen i.e from 351-390 Hijra, Mehmood on second conquest of Multan arrested Dawood in 401 Hijra. The Persian historians acquainted with only last sect, and that too due to Sultan Mehmood Ghaznavi's attacks of India, which Farista and other Historians who have reflected names of Sheikh Hameed, Abu-al-Fateh and Dawood as Lodhi and Pathans. But Baba is a special Arabic name and the honorary title of Sheikh is pure Arabian title and among Ismailis the word Sheikh is especially used for Amir (Leader), because it grander is more religious than political. Therefore, Hassan-bin-Sabah was called Sheikh-al-Jabl (Amir of Mountain areas). But even today the ruler of Kuwait is called Sheikh Kuwait and sovereign of Mangarwal (Kathiawar) is called Sheikh Mandarwal. on this basis Moulana Syed Sulaiman Nadvi has recorded.

“During those days, among Pathans, the Islamic traditions were hardly recognized. On this basis my opinion in this regard is that Sheikh Hameed Nasr Abu-al-Fateh and Dawood etc, shall be Progeny of Arabs and Jalum bin Shaiban by breed”.

The founder of Sovereign rulers of Multan of Silsila Ist, was Manba bin Assad who was offspring of Lovee bin Ghalib. A brief description of their generation is related here, which makes it easy to understand Manba bin Assad's particulars.

From Adnan Lovee bin Ghalib is from 13th generation and from Lovee bin Ghalib Abdul Manaf was from 6th generation and

Holy Prophet Mohammad ^(SAW) was from 10th generation of Lovee bin Ghalib. Abdul Manaf had two sons, Hashim and Abdul Shams. The Hashim's Progeny are called Bani Abass. Abass was uncle of Holy Prophet Mohammad ^(SAW) and his father Hazrat Abdullah's brother. This branch is referred as Hashmi. Abdul Shamse son was Umayya. His breed is called Bani Umayya. Hazrat Usman, Mavya and Caliphs of Bani Umayya were offsprings of Umayya bin Abdul Shams. Hazrat Usman who was martyred at the age of 81 years on 18th Zilhaj 35 Hijra was from 4th generation of Umayya. Caliph Abdul Malik was from 5th generation of Umayya. Hijaz bin Yousuf was Governor of Iraq during that period. During his period, in 96 Hijra i.e 715 AD, Mohammad bin Qasim conqueror of Sind, came to India who remained for three years in India. During that period, the dynasty of Bani Umayya was at its peak and its conquests had extended up to Sind and Multan. Therefore, during that period most of Bani Umayya people came to India. Among them was Mubna bin Assad. He established his strong Government at Multan. Therefore, Moulana Syed Sulaiman Nadvi in his history "The relations between Arab and Hind", about Arab travels and Geography Ibn Rasta's 290 Hijra, book Illa Ielaq al Nafsiya part of Geography records:

"In Multan there is a race which belongs to Sajad bin Lavee's dynasty. They are called Bano Manba, and they are kings of that area. The Indian Rajas were fighting with them, but they with their big armed forces were also fighting and due to their power and Pelf were defeating them.

After Ibn Rasta one more Arab traveler Billawazi (author of Fatoh-al-badan) in 279 Hijra i.e 892 AD and after 11 years Masoodi arrived at Multan in 301 Hijra. He about Multan's Bano Munba Government writes: the empire of Multan is in the hands of Sama bin Lovee bin Ghalib. He is powerful and has big armed forces and Multan is among the big frontiers of Islamic Government. The famous Idol House made up of scented timbre is situated here which is source of income for Amir. I arrived Multan in 300 Hijra. At that time, there was Government of Abu-ablab Bano Munba bin Assad Qureshi Sami.

After forty years of Masoodi Astugree came to India in 340 Hijra, i.e 951 AD. he writes about Multan and its Banu Munba

Government in detail and in the end, he writes: " the king resides outside the city at a distance of half a farsang in royal buildings. He visits city on Fridays, riding on elephants back to offer Namaz. He is Qureshi by birth and belongs to dynasty of Sama bin Levee. He is not subordinate to Amir of Manoor (Sind) or any other person. He recites the name of Caliph in his Khutba.

Twenty seven years after Astukhree, Ibn Hekal Baghdadi in 376 Hijra and eight years after him Basharee Muqadassi came to Multan. He records, that Multan People are Shias. They recite "Ya Ali Khair ul aml" in Adhan and two Takbeers in Iqamat. They read Khutba of Fatima of Egypt and are sending gifts and presents to Egypt. Ahsan Akqasain Mukdasi page 481, with reference to relations between Arabs and Hind writes that for about one hundred years, there has been the control of Umvi Government and during this period their states in Sind and Baluchistan were established, in which Multan state is the biggest, where Banu Munba dynasty ruled for long period of time. Arab Historians and travelers besides Tarikh Hindustan Volume I authored by Shams-ul-ulma, Molvi Zaka ullah Delhvi in page 17, has made mention of Banu Munba. He writes, that this empire has shifted from generation to generation in this dynasty. This dynasty was among the breed of Sama bin Ladee bin Ghalib. The dynasty of Umviya i.e, Bani Umya came to an end in 134 Hijra. The first king Alsafa Abu al Abass of Abassia dynasty was recognized as Amir-ul-Momineen. His Government lasted from 134 Hijra, i.e 750 AD to 136 Hijra i.e 754 AD.

Up to 134 Hijra, Banu Munba dynasty was governing as sovereign ruler of Multan with grandeur. But when Abassi came to power, they badly suppressed Amvees and according to some historians, their bones were drowned in Tigris and Euphrates. The currents of dreadful storm touched shores of Multan and Sind. The Governments of Umvi dynasty controlling these areas had declined and others which were existing submitted before Abassi Caliph and agreed to pay taxes and presents. Among them was Government of Munbo and though Government was in existence, but hundreds of people of this dynasty who declined to accept the leadership of Abassi Government were exiled. After Abassi Caliphs it was the period of

Fatmi Caliphs of Egypt, which gave birth to Batnia Sect, who were followers of Shia Faith. During their period, the Sunni Government of Bani Umayya which existed till 340 Hijra, declined totally. Moulana Syed Sulaiman Nadvi in "Relations between Hind and Arab" writes: in 367 Hijra, Multan was under the control of Ismailies and this presumption seems true that during those days i.e 358 Hijra, the Ismailia Fatimee Government was established in Egypt and in 361 Hijra, their capital shifted from Africa to Egypt.

The decline of Multan and Sind Amvi Government and Banu Munba dynasty rule decline started during beginning of Abassi control and even if majority of tribals dispersed due to suppression by Abassi's. However, when Abassi's were enjoying power, they were holding some respect and reverence, but when Fatimee Caliphs came, who were opposed to them in religion and faith they were very disappointed due to threat for their lives. It seems that the dynasty after their destruction moved ahead towards North Punjab, where the mountainous area of Pakhlee was their refuge. It was a new experience for them in the new landscape climate with different language, economy and culture. They were strangers here. Banu Munba were Arabs. They were familiar with Arabic language besides Multani and Sindhi languages. The Pakhlee people were speaking Pahari, Punjabi as well as Kashmiri. Therefore, the word Banu Munba was new for them. It was difficult for them to speak. Therefore, gradually Banu Munba changed into Bamba.

As regards present research, Bamba dynasty belongs to Arab breed and are Qureshi in origin. Although they have spend hundreds of years in Kashmir or Mountains, but according to Molvi Hashmat ullah Khan Lucknavi author of Tarikh Jammu, that Bamba people's shape and structure, personal traits and national character advocate that they are not among original inhabitants. Before five years of Molvi Hashmat Ali Khans History (1934 AD) the undersigned in Twarikh Aqwam Kashmir Volume I about this race has recorded: "the behavior, habits and war and state affairs of Bamba race, if examined closely about which there are detailed historical accounts, then indeed this race seems to be courageous, brave, charactered and civilized.

The people of this tribe who are settled in Kashmir and in mountain region of Muzzafarabad, Poonch and who reside in English ruled area have marked differences due to their behaviour, habits shape and structure and climate. The ancient history of Pakhlee and Hazara which could not be available to Molvi Hashmat ullah Khan who being Deputy Commissioner of Muzzafarabad, could have access to Historical records, the same way the undersigned despite of promises by several people is deprived of History of Hazara. In case, the history of Pakhlee and its ancient geography is available, it is possible that details about Pakhlee besides, Bamba tribe conditions can be recorded. Only through Amir Timur's time (801 Hijra), it is evident that Karlakh Turks were settled here. Before, it the conditions are totally under cloud and therefore it could not be evident the Banu Munba tribe which was gradually referred as Bamba was residing in this area or its surroundings up to 600-700 years.

The person which history first of all presents among Bambas is Mohammad Muzzaar Khan, who was during Shahjehan's period. The history about this man bears, that his ancestor Salateens were among the intercessors of Pakhlee and it is presumed that in Sultan Pakhleez army there was majority of Bamba race and the proof about the same shall follow in future statements.

When roots of Moghul empire eradicated due to Nadir Shahi and Ahmad Shaie invasions most of the Nazim provinces established their own Governments and besides if any one fought with his courage and by joint support of his race, he himself was crushing his weak opponent to control his territory. Among such brave and opportunist person was Mohammad Muzzafar Bamba who was Commander in chief of Sultan Pakhlee. He by help and support of his people and army, snatched northern part of pakhlee's weak Government and afterwards captured Drawah and Karnah and annihilated Government of Karlakh race completely and settled one small town on a small hill on his name and selected it as his capital. Up to 1124 Hijra Mohammad Muzzafar Khan has attained so much power, that even Kashmir was not safe from his attacks. Since Pakhlee rulers were called Sultans, therefore Mohammad Muzzafar Khan also liked the title of Sultan, which continues till date among his Progeny in his hill.

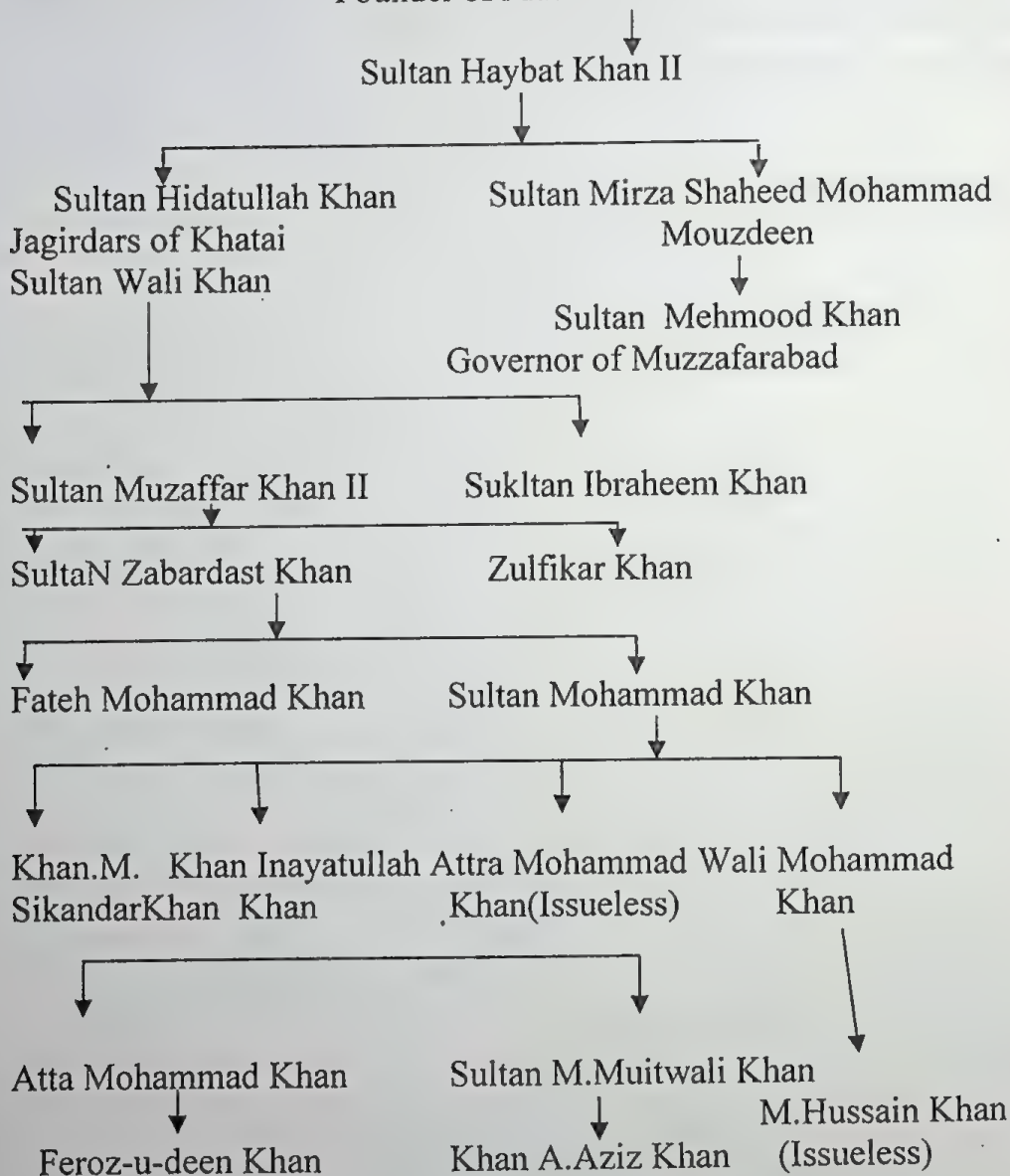
However among his Progeny who are settled inside Kashmir their Jagirdars are called Rajas.

The majority of Bamba tribe in Kashmir and mountainous area are involved in those diseases, which are common among Muslims. Negligence, bloodshed, illiteracy, poverty, unemployment, unskilled and extravagance are their hobbies.

Area of Daar Jagir Khatai

Sultan Mohammad Muzzafar Khan

Founder of Muzzafarabad



Among Sultan Muzzafar Khan I, founder of Muzzafabad's son Sultan Haybat Khan II, seven sons, the fifth son, Sultan Hadayatullah Khan was great grandfather of Salateen Jagir Khatai.

In 1197 Hijra, Azad Khan, Nazim Kashmir, who revolted against King Ahmad Shah was called sovereign King of Kashmir who had titled himself as Nadir Shah II. Sultan Hidayat Khan in order to involve Zamindars in Beggar oppressed them so much that great disturbances took place and when he along with his army arrived mountain boundaries, the Mountain Salateen and Rajas dispersed that he was wonderstruck and in order to save his face arrested some hilly people and brought them to Srinagar.

After Afghans during Sikh rule he following his Salateen and Rajgan of his tribe disturbed Khataie people. But in order to eradicate root and branch the day to day riots, Maharaja Ranjit Singh through royal edict approved the political rights of Khatai people. In this edict the name of Sultan Muzzafar Ali Khan is the same Sultan who is son of Sultan Hidayat ullah Khan's son, Sultan wali khan and is famous as Sultan Muzzafar Khan II. In Tarikkh Lun-al-Tawarikh about Sultan Muzzafar Khan II, it is recorded:

“dar hokomate Hari Singh Nalwa, Sultan Muzzafar, Raja Khataie, bag alba Shurka farar bawd ba maherbani Maharaj”.

It is evident that during author of Tarikh Lab-al-Twarikh's time, Sultan Zabardast Khan, Sultan of Khataie was alive. After Sultan Zabardast Khan his elder son Sultan Mohammad Khan succeeded him. He has four following sons. Khan wali Mohammad Khan, Khan Atta Mohammad Khan, Khan Inayat ullah Khan and Mohammad Sikandar Khan. During Sultan Zabardast Khan's period the Sikh rule came to an end and Maharaja Gulab Singh began his rule in Kashmir. Maharaja Gulab Singh was well aware about these riots which surfaced in Megar 1901 Bikrmi, due to civil wars of Darbar Khalsa at Punjab and Kashmir. These riots in Kashmir, which were creating disturbances continuously in mountain area under the command of Salateen Bamba, assumed such dangerous situation, that in case there was no help to Sheikh Ghulam Mohi-u-deen from his army besides, Lahore and Rajouri, the the Bamba tribe might have captured whole of Kashmir and its adjoining areas. Maharaja with

farsightedness extended friendly relations with Bamba race and instead of ruling this courageous nation created such an effect by his generous and wise-strategies and policies that gradually all influential rich people were magnetized and controlled. Maharaja was also extending his favors to them and they in turn were steadfast in their loyalty to Maharaja. Maharaja Ghulab Singh was satisfied by their obedience and the area of Pahad (Mountain) was spending their life peacefully. Maharaja Gulab Singh keeping in view their faithful services and spirits, took responsibility and protection of their political rights by issuing certain certificates, notifications and agreements and awarded countless concessions to different people of this dynasty besides Jagirs. During Maharaja Gulab Singh's life Sultan Zabardast Khan passed away at an old age in 1910 Bikrmi. His elder son, Sultan Mohammad Khan was appointed as Sultan of Mathaie on 22nd Magar 1911 Bikrmi.

Sultan Mohammad Khan was a wise and a disciplined Sultan. One day Lala Mathra Dass superintendent of police sarcastically said to him:

“Wafa Naist dar Murdam Kohisaar Azeen ahhowan Chesm Ulfat madar”.

He at once replied:

“Sher Sher Zeh ghar chee Kohisari band,
Behtar az sug hai bazari band”.

At this Mathra Dass fell ashamed. He had four sons. The eldest, as is evident from genealogical order, was wali Mohammad Khan who died at the prime of his youth. Among his three sons, Mohammad Hussain Khan also died in his young age. His second son Sultan Mohmmad Mutwali Khan, being minor therefore, Atta Mohammad Khan, Khan Inayatullah and Khan Mohammad Sikandar Khan have been Sultan's of Khataie. Khan Mohammad Sikandar Khan was an acquaintance of undersigned. He was a scholar and was competent medical practitioner and a Government official.

Sultan Mohammad Mutwali Khan was born in 1940 Bikrmi. At present in 2000 Bikrmi, he is eight years of age with good health

and looks like a very young boy. His Jagir known a Dachhna Khataie is biggest among all Jagirdars and Allaquadars of Bamba dynasty even is greater and valuable throughout 84000 sq. miles area of state boundaries area, it ranks as third after Poonch and Chenani Jagir. This Jagir is spread on 68 villages from Baramulla to Kawadanda. Its annual revenue tax is forty one thousand rupees. The population of this Jagir is about thirty thousand persons.

Following his ancestors and his personal devotion, he has sincere relations with ruling dynasty and his Highness Maharaja Bhadur. Therefore, on the eve of crown prince Shri Karan Singh Ji, he expressing his great pleasure, organized special feast in his honor at his headquarters at Bijhama and Tehsil Headquarters Uri inviting all local Government officials and civil society members besides, distributing cash and kind among poor and deserved. He not only arranged a feast, but exempted a big amount of thirteen thousand rupees, in favor of Zamindars, which was balance against them since many years and for its collection, the Government had issued orders as well. The Zamindars for this favor of exemption not only thanked Sultan but prayed for long life of Maha Rajkumar.

Sultan Mohammad Mutwali Khan not only managed his Jagir in a better way during critical time, but was successful to silence disturbances under difficult situations. Therefore in 1931 AD, and afterwards during dangerous days of Kashmir agitation, which not engulfed valley of Kashmir, but Muzzafarabad as well, he did not allow any killing or plunder throughout his Jagir. During this period, he was on tour in his Jagir and wherever there was any apprehension of revolt, he due to his scheme of things and sweet tongue speeches silenced it immediately. He during that time when Government was on Pins and needles due to political upheavals, appointed his confident men to guard bridges so that transport services for people do not derail and there shall be no obstruction in trade and commerce. He has always been very kind to his subjects and was always ready to help his poor people. His Headquarters is at Bijhama where his beautiful houses and gardens are worth seeing and though their location is at a distance of three miles across Jhelum valley road, it is fully

illuminated during night due to electric lights. His hospitality is par excellence and his guest room is always open for both rich and poor.

Despite being the biggest Jagirdar of Kashmir, he is very pious, noble and a broad minded man. Due to his highly civilized behavior every Tom, Dick and Hary is enamored towards him. He took great interest in recruitment of recruits during world war I (1914-1918 AD) and paid thousands of rupees as donation for war fund. In this context, he was awarded prize through Government of Britian. Likewise, when he donated on the occasion of Late George V's Silver Jubilee celebrations, proving his faithfulness. The British Government through Maharaja Hari Singh awarded a certificate along with a Medal.

He due to his personal traits a big Jagir and his unblemished loyalty and other similar activities was appointed as special Sardar for his Darbar and his vast empire. Sultan Dupatta, Sultan Gohodi, Rajgan Machipora and Yaripora and Jagirdar Parsacha who hold special significance in the state are his relations. Sultan Boie who is a big Jagirdar of Frontier Province is among his relations. The area of Khataie is a good hunting ground, where Tiger, Bear and Deer are in abundance. This area is famous for its natural scenery, beautiful valleys, countless waterfalls, sweat water springs and dense forests. The poets and authors can study nature at such places. From here, Kaji Nag is situated at a height of 14000 feet. The spring here is like a lake, half a mile in length and less than that in width. The Kaji Nag Nala is irrigating green grasslands, wild flowers and standing crops of Bijhama valley.

The undersigned in July 1930 AD, was staying at the residence of Sultan Shaib. I was delighted to see beautiful scenic spots which provide peace and solace to one's heart and mind. Lakhs of rupees are received by the Government as income from the sale of Chhob Kuth from this area and other forest produce is in abundance. The minerals are also confined to this area.

Khan Abdul Aziz Khan is his crown prince, who was born in Asog 1968 Bikrmi. He received education up to Matriculation from saint Joseph School. He could not pursue his education but due to literacy taste, he was fond of reading books. He is at hand in English.

His father in 1995 Bikrmi, handed him over the control of his whole Jagir, which he is managing in a satisfactory manner. He is Sarpanch of Panchayat Bijhama. He repaired the road from Chenanwadee to Bijhama Panchayat Ghar through Panchayat and his personal assistance. In addition to it Panchayat started construction of Chenanwadi bridge and he paid an amount of rupees five hundred from his pocket for the same. The bridge was completed in 1941 AD. on this occasion the undersigned was also invited. He has got constructed a Banglow at Chandanwadi. He is very much interested in rural development and is very careful about villages, Zamindars and his poor subjects for their subsistence and betterment.

In February 1941 AD, the Government appointed him as Asst. Commandant, Maharaja Guards at District Muzzafarabad. He toured every village and was assisting in recruiting of recruits in present war. Till end of this year, the services which he rendered as commandant, its mention has been made in Kashmir Administrative report. A basic school has been established at Bijhama due to his personal efforts, in which rural students are trained in Agriculture and Handicrafts.

Yousuf Zai Afghan

The members of this dynasty are settled at Srinagar, Langate area besides, this dynasty has been since Sardar Amir Khan Janan Sher's time 1184-1190 Hijra. The way this dynasty possess big property at Ludhiana and Kashmir, the same way this dynasty has majority of population in Kashmir and Ludhiana. Their relations in between still exist. Siddiq Khan and Gufar's sons live near Haazari Bagh. Hafiz Sher Mohammad Khan and his brother Yar Mohammad Khan's sons are living at both Srinagar and Ludhiana. Hafiz Shaib's grand children, Ayaz Mohammad Khan, Mukhtar Ahmad Khan and Reyaz Ahmad Khan are also living here. Yar Mohammad Khan's grandsons are Syed Mohammad Khan and Ahsan Mohammad Khan.

The former two are Government employees and the third one is studying. Among Mohammad Khan's sons are:

(1) Habibullah Khan's son Mughal Khan is a businessman and his three sons are studying.

(2) Abdullah, (3) Ghulam Nabi Khan. Both are traders. Ali Mohammad Khan has literary taste. He is a prose writer also. He is B.A. His son Tasaduq Hussain Khan is son in law of famous national worker Late Munshi Ghulam Mohammad Khadim and Chowdry Mohammad Shafi B.A. in his Humzulf.

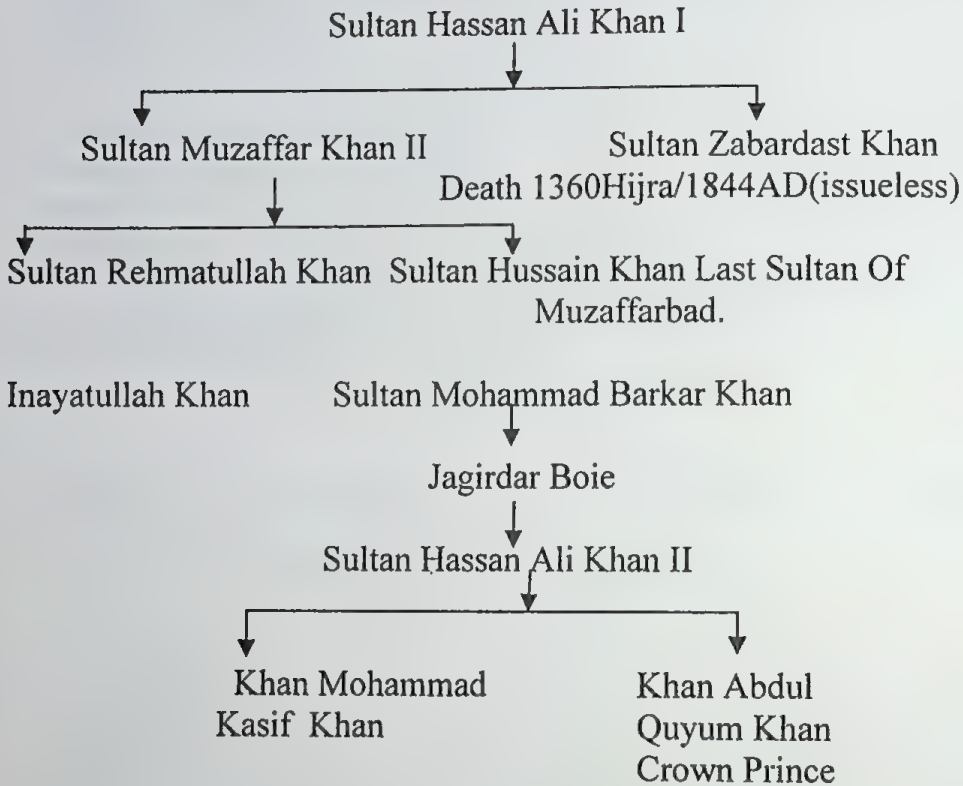
Khan Mohammad Muzzafar Khan, Bamba B.A; L.Lb, (Author)

Khan Inayat ullah Khan is third son of Sultan Mohammad Khan, Jagirdar Khataic. Among his six sons, the elder son Khan Mohammad Akbar Khan has following five sons, Youqub Khan, Ayoub Khan, Mohammad Hussain, Mohammad Saleem, Waheed Khan, Inayatullah Khan's second son Fateh Mohammad Khan and third son Qutub-u-deen has passed away. The fourth son is Muzzafar Ali Khan, who has only one daughter. The fifth one is Khan Mohammad Muzaffar Khan whose one son is Khalid Mehmood. The sixth one is Zabardast Khan.

The members of Bamba Khan are about five thousand persons in Kashmir province. At present only Khan Mohammad Muzzafar Khan is the only Youngman, who is highly qualified and is B.A; LLB. Initially he was looked after by his maternal uncle Sultan Qutub-u-deen Jagirdar Dupatta. After his death, he was looked after by his successor and maternal brother Sultan Feroz-u-deen Khan Allaqadar Dupata and arranged for his education. There is no doubt, that he left no stone unturned to support him through thick and thin. Khan Mohammad Muzzafar Khan passed B.A. examination from

S.P.College Srinagar through Punjab University. Then he left Aligarh to study LLB where he was student of M.A in Persian also. Here he documented thesis about famous poet Gani Kashmiri of Kashmir, but after achieving education in law, he was practicing law for one year at Muzzafarabad. In Baisakh 1993 Bikrmi, he was appointed as Secretary of Srinagar Municipality and performed his duties satisfactorily for two years and few months. Later on, he was Munsiff at R.S Pora (Jammu) and Shopian Kashmir. Wherever he served people were happy and thankful for his judicious behaviour. At Srinagar he was sub-Registrar for long time. At present, he is Munsiff at Jammu proper. He is a noble man. He is concerned about his community for their arrogance, illiteracy and backwardness.

Sultan Boie District Hazara



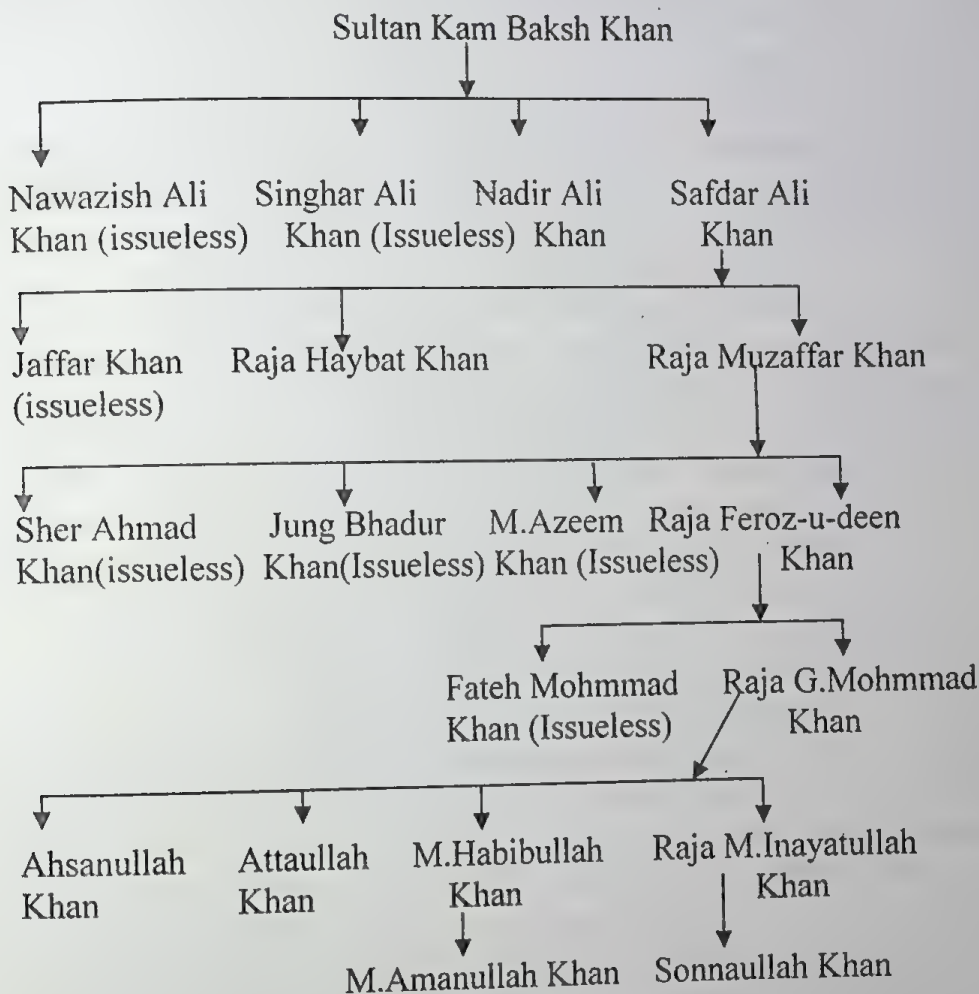
The founder of this branch of Bamba dynasty has been Sultan Hassan Ali Khan, whose sons ruled Muzzafarabad in 1854 AD. i.e 1262 Hijra., i.e month of Haad 1911 Bikrimi. Sultan Hassan Khan's Government was extending from Muzzafarabad to villages of Pakhlee. Kashmir came under Sikhs during that period. His son Sultan Zabardast Khan has been a Sultan. In 1242 Hijra, he was so much powerful, that Dewan Kirpa Ram, the Sikh Nazim had to face damages during war and if in the meantime, Beerdhar Pandit's brother Ganesh Pandit did not succeed in creating wedge between Bamba Noble's and Sultan's Kashmir would have gone out of control from Sikhs. After death of Maharaja Sher Singh on February 1st, 1842 AD i.e 1st Asog, 1900 Bikrmi, when Maharaja Dileep Singh as a minor was offered the thrown of Lahore darbar, the civil wars between Sikhs

created more disturbances throughout country. Sultan Zabardast Khan was waiting for the movement and he began to interfere in Baramulla and Kamraj area. During that period Sheikh Ghulam Mohi-u-deen was Governor of Kashmir. He hatched such a conspiracy against Sultan, that he was arrested in a mosque while praying Namaz.

Sheikh had thought that now the roits may come to an end. But Sultan's young nephew Hussain Khan with help and assistance of Raja Sher Ahmad Khan, Ruler of Karnah and Sultan Najf Khan, ruler of Goodee., put Sikhs in such a tight corner position that in addition to Kashmir army Sheikh had to bring army from Lahore also. Even on the instructions of Lahore darbar, Mirza Fakerulah Khan and Nazim Khan, both thought it appropriate to release Sultan Zabardast Khan on bail of fifty thousand rupees to do away with this problem without war. Therefore, the same was followed and Sultan Hussain Khan and his companions also thought it proper to have safe return of Sultan Zabardast Khan. Sultan Zabardast Khan was issueless. He died in about 1262 Hijra, during Sheikh Ghulam Mohi-u-deen Governor Kashmiri's time and in his place, his nephew Sultan Sheikh Hussain Khan was appointed as Sultan of Muzzafarabad. Sultan Khan Hussain had not spent one year of his independence and sovereignty, that according to treaty of Amritsar, the English handed over the country of Kashmir to Maharaja Gulab Singh and on this basis from the same date (April 1846 AD, the Governments of Bambs Salateen, Rajgan and Rajouri rulers came to an end. Maharaja Gulab Singh entering Kashmir on 6 Katik 1903 Bikrmi, satisfied Khak, Salateen and Rajgan Bamba and obtained an agreement from them with regard to their obedience and faithfulness. But later on, what happened, God knows that in the month of Haad 1911 Bikrmi i.e 1854 AD captured Muzzafarabad and gave as per written statement agreed to pay twenty five thousand rupees generation after generation as compensation for Muzzafarabad areas. Therefore, the instalments for said amount were paid also. Maharaja during that time had established his Government in Kashmir firmly and the strong power of Britian was at his back. Therefore, Sultan Hussain Khan had to eat a humble pie and came to his Jagir at village Boie which was located in Pakhlee area (Hazara) of British territory. At last the English Sarkar after demarcation of

Kashmir approved Sultan Hussain Khan as the Jagirdar of his possessed villages. Sultan Hussain Khan passed away after some time, without any issue. Perhaps this period relates to Maharaja Ranbir Singh. He confiscated his Jagir as he died issueless. But English Sarkar appointed his nephew Sultan Mohammad Baskat Khan as Jagirdar Boie which included about 35 villages with about 10-12 thousand rupees as annual income. Sultan Mohammad Barkat's son Sultan Hussain Ali Khan II is now successor of his father. He is rated as a respected Jagirdar of district Hazara in Frontier Province. He is a darbari of Frontier Province. He was also invited at Delhi darbar. He is very handsome and smart. He is a scholar and is interested in History. He is very careful about history of his dynasty. He has two sons, the elder son, i.e crown Prince Khan Mohammad Abdul Quyum Khan, who passed B.A. during previous year. The second, Khan Mohammad Kashf Khan, is engaged in Jagir activities. Due to residence at Frontier Province, there is a marked change in Bamba dynasties shape, structure, language, dress, culture, economy and physical health due to geographical conditions. But the marriages of this branch are mostly with Bamba community of Kashmir.

Allaqadar Jagir Zachaldar



Rajgan Rajpore, Zachaldar and Raing pat, whose Jagirs are referred as Rajwar area and are situated in Tehsil Hindwara belong to Sultan Kam Bakshi's progeny. Kam Baksh Khan was fifth son among seven sons of Mirza Shaheed and Sultan Mirza Shaheed, was son of Sultan Muzzafar Khan founder of Muzzafarabad's, son Haybat Khan II. It means Sultan Kam Baksh Khan was among fourth generation of founder of Muzzafarabad.

Sultan Kam Baksh was an influential Rais of his time. He had friendly terms with Salateen Afghana and Naziman Government of Afghana. Though as per agreement he was bound to assist them through every quarter, but in his internal affairs (Dewani and Faujdari) was independent and sovereign.

His courage and farsightedness, has been recorded in Rajgan Rajpore. The credentials and certificates which he received from Salateen Afghana Shah Zaman, Mehmood Shah and Shah Shujah-ul-Mulluck, the rulers of Afghanistan, makes it clear, that about 150 years before, how powerful this branch of Bamba dynasty was.

During Shah Zaman's time, there has been some disturbances in Kashmir. In order to silence it the 'king is sending some additional troops and writes to Raja Safdar Ali Khan, that you will join with them to stop disturbances. In the same order there is mention of some Malik-al-Tujar, Aakha Rahim also, about whom, the king writes, that we have heard about you from Aakha Rahim. This order also reveals about power and strength of Raja Safdar Ali Khan.

Raja Safdar Ali Khan passed during last era of Pathans. From his two daughters Progeny, are the Jagirdars of Zachaldar, Rajpore and Raing Pat. His elder son Raja Muzzafar Khan was successor of his father, during the time when Gulab Singh captured Kashmir. During his period, agreements were signed between Maharaja Gulab Singh and Salateen and Rajgan Bamba. After agreements, the chain of correspondence between two cemented the bonds of friendship. During Raja Muzzafarabad and his brother Raja Haibat Khan's time there were disturbances in Chilas and Gilgit and both these brothers were whole heartedly supporting along with their army to Maharaj. In 1907 Bikrmi, when crown Prince, Maharaja Ranbir Singh was at Srinagar, Raja Muzzafarabad was also ordered, that nobody shall enter his area without their permission. In 1922 bikrmi, Dewan Kahan Chend was an officer in Kamraj area during Maharaja Ranbir Singh's period. It is found, that he interfered in Raja Muzzafar Khan's Jagir. The Raja complained with Maharaja. The order which was issued to Dewan Kahan Chend from there, prohibited the said Dewan not to interfere in Raja's Jagir except realizing presents from the Jagir.

Among three sons of Muzzafar Khan the elder son has children. His elder son was Raja Mohammad Khan. As a rule, the successor of this dynasty was the elder son, but Maharaja Ranbir Singh as per his directive approved succession of his elder son, thus confirming it more firmly. Feroz-u-deen Khan was his elder son. His father called competent teachers from Srinagar for him. He was at hand in Persian and due to scholarly interest and religious inclination, had great respect for scholars and saints. He was a pious Rais and devotee of Sofia Kiram. He had interest for hunting. He was so brave and courageous that he was always keeping gun with him as a caution, but always used to hunt with sword only. It is possible, that Rajgan Machipora might have been the advocates at darbar Kashmir. But the directives Maharaja Ranbir Singh in 1930 Bikrmi, addressed to Raja Mohammad Khan, are evident that during Raja Feroz-u-deen's period, his advocate used to be in the darbar of Maharaja Ranbir Singh and perhaps communication was in process through him. Raja Feroz-u-deen who belonged to Raja Muzzafar Khan's sect, was granted first level stage, among his companions on 14th Asog 1934 Bikrmi.

In 1914 AD, an event took place, that Rajgan Machipora (Zachaldar Rajpore) has to submit an application to Maharaja Ranbir Singh for demarcation of his Jagir. Despite of favorable orders during Maharaja Pratap Singh's initial era, there was some feud about Jagir and remained under possession of Government for seven years, which was due to favors of land settlement officials. The settlement officials expressed that progress made by the Jagir is not the right of Jagirdar, but of the Government. During this period, whatever was due to be realized, belongs to Government.

Raja Feroz-u-deen Khan fell ill due to confiscation of Jagir. Therefore, he was not in a position to follow his case for releasing his Jagir. His elder son Raja Ghulam Mohammad Khan, followed the case at Jammu and Sialkote and at last, arrived at Delhi to submit his petition before viceroy. The viceroy paid attention on his petition and issued orders for release of his Jagir. The order is available in the office of Highness and a copy of it is in possession of Jagirdars of Machipora. According to this releasement order, the confiscated amount was returned to Jagirdar and his Jagirdari stands restored. Raja

Ghulam Mohammad Khan returned back to Kashmir with release orders. In the same year during winter Raja Feroz-u-deen Khan passed away.

During Maharaja Pratap Singh's era he was once deputed to Gilgit on some mission and when he returned successfully, he was awarded royal robes.

An important event of his era is quite remarkable, which made a special piece of land at Zachaldara a holy place for people.

Once, an elderly man from Bagdad stayed, in a cave of his Jagir and resided there for long period of time. Raja Feroz-u-deen Khan, used to visit him there. This elderly man was in possession of a holy relic of Hazrat Sheikh Abdul Qadir Jeelani alias Gous-al-Azm. When Raja came to know about it, he demanded it after paying big amount of money. After dilly-dallying this elderly man handed over the holy relic to him at some place.

Raja Shaib kept the holy relic under protection in the upper most story of his residential house. One day, it so happened, that Raja Shaib was asleep. What does he see that during midnight some one knocks at the window and says, stand, I feel smoke. Put out this smoke. He thought it to be a dream and slept again. After some time, the door was knocked again and in a forceful voice it was said that I feel smoke. Why don't you extinguish? Again, he did not paid any attention. During third time the window openly automatically. He saw, a white dressed elderly man on a horse and was saying that you were awaken thrice to extinguish smoke. You don't pay any attention. After saying so, the elderly man disappeared. He was panicked, the servants were called and they were awaken and said, see where from smoke comes. The servants left helter Skelter but, could not trace out anything. At last, he went to the upper room, where holy relic was. He saw, it was all smoke and smoke here and fire is alighting in one corner of the room. At last all doors of room were opened. The smoke exhausted out of room and fire was put off. He distributed alms among poor and deserved and constructed a separate Ziyarat for holy relic, where from that time till date, on 11th Rabi-ul-Sanni, people throng for pilgrimage from distant areas and due to big congregation, it is just a festival.

His elder son, Raja Ghulam Mohammad Khan was declared as his successor. He studied at Government High School, Dilawar Khan Srinagar and for his private tuition, his father arranged tutors for Persian and Arabic subjects. He was an expert in Persian. His handwriting was very beautiful. He was an expert in Khatee Chinar and Khatee Nakhum. He was fond of reading newspapers. The Kashmiri Newspaper for 30-32 years under control of undersigned was patronized by him.

He was the first member of his dynasty, who toured Lahore, Ajmeer, Bombay and other places. The desire for education among Punjabis and Indians and their patriotism, political and economic awareness, influenced him very much. The organization of "Anjuman Jagirdaran Riyasat" in which Late Raja Sher Ali Khan Allaquadar Rajpore also participated, were its after affects. But the non-seriousness and careless of Jagirdars of state, put brakes in its functioning. Since being Allaquadar of a big branch, his Jagir at Hindwara was biggest among Bamba dynasty. Therefore, he was holding a superior position in darbar as well. His Jagir comprises of 16 villages and its annual income is Rs. 9644. the Numberdars of these villages are appointed by Government on his advice. Raja Ghulam Mohammad Khan after death of his father not only managed his Jagir, satisfactorily but extended its land holdings. Since generosity was in his veins as a family tradition, therefore, due to economic difficulties he never relinquished it, even though Jagir was under debt of forty five thousand rupees. In order to avoid credit holders and interest, he applied for financial assistance from Government . therefore, he received loan from department of Dharm . Arth to get rid of money lenders.

The Government took some of his villages in the court of ward and in this way, the village of his Jagir, was under custody of Government for nine years. But in order to get rid of their custody, he made one more effort and for 3-4 years continued efforts, he got possession of those forests which were outside the line but inside the Jagir. Therefore, few years after his death, in Haad 1999 Bikrmi by sale of trees the debit plus interest was paid to Government. The first land settlement took place during those days. In September 1972

Bikrmi the Government appointed him as honorary Magistrate. He served honestly till his tenure expired.

Zachaldar is at a distance of 5-6 miles from Hindwara and is situated on the bank of a Nala at the base of a mountain. The Kaccha road up to Rainawari was constructed by Government but from the base of mountain up to Zachaldar, the road of one mile distance, was maintained by him for to and fro Tanga and Motor transport.

He was ill for about two years. He tried both Allopathetic and Unani systems of treatment. He was under the treatment of Shafa-al-Mulluck, Hakim Fakir Mohammad Chesti at Lahore. But since this disease was a death warrant for him, therefore, he could not recover and on September 30, 1937 AD, passed away at the age of sixty years. His mourning session was attended by his community and Jagirdars besides many other people. Many people, in which Munshi Ghulam Mohammad Khadim was present also read condolence poems. The undersigned also recited a poem. He was also taking part in Islamic and social activities. On the occasion of his elder son, Raja Mohammad Inayatullah Khan marriage, he honored men of letters and assisted Islamic organizations. He was always staunch supporter of Anjuman Nusrat-ul-Islam. He was among the Patrons of Middle School Kalm Chakla (Langate). He was a man of virtues.

His elder son Raja Mohammad Inayatullah Khan as per family traditions was declared as successor of his father, in a big congregation, in which Wazir Wazarat of Baramulla also participated on Government level, on October, 3rd 1937 AD. on this occasion several poems were also read. The age of Raja Inayatullah Khan at this stage is about 30-32 years. He is president of Islamia Middle School Kalm Chakla (Langate); Secretary of Anjuman Allaqadaran and Jagirdaran, Jammu and Kashmir state and is Sarpanch of local Panchayat. He is working with interest and dedication in Panchayat affairs and whatever is possible, is always trying to settle the disputes between parties, peacefully. He is very courteous, Pious, noble and sincere and is free from all defects and demerits, which young man of his age do possess. He is very good hunter. Two years before, a ferocious tiger during his movement, was sitting on a fourway, in search of prey. As some man or animal i.e Ox, Goat or Horse passed

through that side, the tiger in one jump kills him. People avoided that route due to fear. But even then when some Ox, Goat or Horse was going to the pasture of that side, he never came back safe and sound. The damage continued for long even that route was completely blocked and people had to cross out of that spot to reach their village after making round of several miles.

The people of adjoining villages came to Raja Mohammad Inayat Khan and requested for his assistance to get rid of tiger, which took toll of their lives. It was December and was snowing heavily. He along with other men set out for the spot, where tiger as per his habit was stationed on the roadside in search of prey. The distance between Raja Shaib and Tiger was only 200 yards. As soon as tiger saw this group of people, he roared and ran towards them immediately. All people took to their heels towards Jungle and lost their ground silently leaving Raja Shaib all alone there. The tiger was roaring and creating echos in Jungle shaking listeners hearts. At last the distance between tiger and Raja Shaib was 3-4 yards. Raja Shaib for struggle of his life and maintaining balance, fired upon tiger intermittently and the tiger who had killed many men and animals, was dead within no time.

After this event, people were relieved and the road which was blocked for many months, was opened again for transport. For Raja Shaib's brave and courageous act, articles were published by all newspapers of Kashmir.

Allaqadar Jagir Rajpore Hindwara

The Rajgan Rajpore Zachaldar and Raing Pat, whose Jagirs are called Rajwar area are from Sultan Kam Baksh Khan's Progeny. Kam Baksh was fifth son among Mirza Shaheed's seven sons and Sultan Mirza Shaheed was son of Sultan Muzzafar Khan founder of Muzzafarabad's nephew Haibat Khan II. Among four sons of Sultan Kam Baksh, Raja Safdar Ali Khan is very famous.

Raja Safdar Ali Khan ruled his waste area after death of his father for 40 years. As a fact, Raja Safdar Ali Khan was a great Raja. Till his death, Afghan Government failed to make cracks in his strong domain. In 1220 Hijra, Shah Zaban Durrani, king of Afghanistan and Kashmir, applied appeasement policy to motivate Safdar Ali Khan and according to one royal edict, all Jagirs were released in his name. therefore, Safdar Ali Khan was not only holding his Jagir but he was extending many more concessions. This brave and young Raja during last era of Sardar Mohammad Azeem Khan Afghan Governor's era died due to natural death, while swimming in river. He had two sons, Raja Muzzafar Khan and Raja Haibat Khan. The names of them being Muzzafar (success) and their Haibat (Terror) but they could not face future revolutions. When in 1819 AD Raja Muzzafar Khan observed that Raja Ranjit Singh's army defeating Afghans has controlled Kashmir, he feeling himself unable to confront Sikhs submitted before them. Raja Muzzafar Khan was alive during author of Lub-al-Tawarikh, Mulla Bahu-deen Mattoo's time. Therefore, the said writer about Raja Muzzafar Khan writes:

“ba zaath dar mulluck
Khud guzr aanee mey kunad”.

Sultan Kam Baksh Khan and his son Raja Safdar Ali Khan's big Jagir, was sovereign and independent, but during Raja Muzzafar Khan and Raja Haibat Khan some under possession of Sikhs and some due to their mutual divisions, “darya ba habab ander” began to decrease. After Sikhs, when it was period of Maharaja Gulab Singh's Government the Bamba tribe struggled very hard to retain their independence by their traditional bravery and sagacity. But confrontation with Maharaja Gulab Singh who was backed by great power i.e Britian, was out of their power and the partition of their own home created more tools for their destructions. Maharaja Gulab Singh was himself very brave and courageous and belonged to a courageous race. He honored courage of his opponents and through an Agreement with them, was responsible for safety and security of their Jagirs and rights thereby making them his admirers and supporters.

Raja Muzzafar Khan and Raja Haibat Khan, provided all help and assistance during karnah tumult to Maharaja Ranbir Singh, the

successor of Maharaaja Gulab Singh. Due to faithful services of both these brothers the majority party of Yagistanis were compelled to abscond from Jagdamand Sabatiahan places.

During Maharaja Ranbir Singh's initial time, the wars fought between Rajgan of frontier areas of Gilgit and Chilas Raja Muzzafar Khan expressed and deputed his soldiers and two friends in Chilas war for which Maharaja Ranbir Singh expressed his pleasure. Raja Muzzafar Khan after facing ups and downs of his life passed away in 1926 Bikrmi at the age of 96 years. He had two sons, Raja Mohammad Khan and Raja Akbar Ali Khan. After their father's death both brothers attended darbar of Maharaja Ranbir Singh who awarded both of them royal robes besides title of Rajgee, their ancestral title. During that period Pandit Mahanand Joo Dhar was wazir wazarat of Kamraj. Raja Muzzafar Khan's two sons were declared as "Rajas" of their separate domonions. Raja Akbar Ali Khan was awarded the area of Rajpore and five thousand Kharwars of paddy as per tradition was released in his favour.

In 1930 AD. he assisted in the expedition of Ladakh, for which Maharaja Ranbir Singh was very happy. Maharaja Ranbir Singh pleased by his services granted him 1st class certificate. In 1936AD he deputed some of his soldiers for Ram Ghat expedition to express his solidarity. In those days General Hoshiara was Army officer of this area. In short Raja Akbar Ali Khan and Raja Ferozu-deen Khan, like their father, supported Dogra Army during Gilgit expedition. It is said, that his soldiers arrested Raja Gadr Khan, who was brought to Srinagar and was imprisoned in fort Hariparbat by the orders of Maharaja. After 3-4 years he passed away at an old age. His Progeny is settled outside the boundary of fort at Badamwari. Raja Akbar Ali was a gracious man. His orchads were source of his wealth. During the earthquake of 1940 AD, he helped poor people very much. His wife named Attar-al-Nisa, was also taking care for poor people. He was at hand in Persian. He never visited outside Kashmir. He was a religious man. During his old age he was pained due to destruction of his houses by fire, especially due to the reason that many valuable records, including certificates from Moughal Kings, were destroyed due to fire.

He died in 1342 Hijra at the age of 80 years. Syed Mohammad Hussain Akseer Dhariyan Gaddi and Munshi Ghulam Mohammad Khadim penned down condolence poems on his death. He has two sons, Raja Sher Ali Khan, who is Allaqadar of Rajpore Jagir, was born in 1937 AD, on the occasion of his succession all respected members of Bamba race and Jagirdars were present. Raja Sher Ali Khan was interested in poetry. Sumbal was his pen name. His historical, literary and philosophical articles were publishing in famous Journal Fakhran of Punjab and famous Journal of India Dilguzar and Lahore's Kashmiri Magazine and Hamdard newspaper. His unpublished volume "Mazameen Bismal" by name is available with his son Raja Mohammad Sikandar Khan.

He has been Honorary, Magistrate of his Tehsil Headquarter Hindwara. He is fond of newspaper reading. He has literary taste. The foundation stone of Kalm Chakla School of Tehsil Hindwara was laid by him. At present, the school is of eight standard. He is Sarpanch of local Panchayat. His age is about 62 years. Raja Sher Ali Khan is following foot prints of his ancestors in serving Sarkar. Therefore, on September 3, 1938 AD's, certificate Maharaja Hari Singh acknowledged his services and awarded an award of 250 rupees as reward. In the same manner, when in 1986-88 Bikrmi, he was preaching and publishing about formation of "Anjuman Haie Itehadi" and its uses, His Highness Government's Revenue Minister on 25th Haard, 1987Bikrmi awarded him a certificate in which he appreciated his commendable services.

He was very intelligent and a wise politician. During his father Raja Akbar Ali Khan's time when land settlement law was introduced in 1955 Bikrmi, then Mohatamin settlement, colonel Rewat, submitted confiscation report of Jagir. on the basis that the list framed by Mr. Tylor (during Maharaja Gulab Singh's time) about Jagirdars in which his Jagir carriers record of only 1200 rupees, though during those days Zachaldar, Raing Pat and Rajpore, the Jagir was worth twenty thousand rupees. But God knows, on which court hearings, Mr. Tylor recorded it only twelve hundred rupees instead of twenty thousand. Raja Sher Ali Khan, tired his level best to obtain a copy of the list. Since they were qualified race and was in the interest of state,

therefore, he returned disappointed from Foreign office and came to Lahore and from here received a copy of the said list from Mr. Tylor. He got his case reviewed in the council. In the same list the Jagir of Pandit Mohammad Joo Dhar was recorded worth 1.5 lakhs and Sultan Zabardast Khan Khatai's Jagir as one lakh rupees, although the amount of their Jagir was very less. He proved this list as unauthentic and said, that it is based on summary information's. The second objection was that in case, this list is thought to be correct, then why not Mhahnand Joo Dhar and Sultan Khataie is not provided with such Jagir whatever is recorded in Mr. Tylor's list. Why they were awarded Jagir of less amount. At last, council and Resident on the basis of his sound objections approved his appeal and released his Jagir. But after half a century, the conditions were again topsy-turvy. Raja Sher Ali Khan's generosity and nepotism gradually made an increase in debts of Jagir and there was no source of income to repay the same. Raja Ghulam Mohammad Khan Allaqadar Zachaldar was also sailing in the same boat. Both of them approached Government for paying debts to money lenders and compound interest. Therefore, the department of Dhrim Arth, by mortgaging few villages of their Jagirs paid more than one lakh rupees to money lenders to square the debt. The loan which Raja Sher Ali Khan borrowed from the state for its payment, his villages were under mortgage with the state for 22 years and Jagir was under court of ward. After his 3-4 years continuous efforts the forests outside the jurisdiction, were awarded to him. But the arrangement of its sale was possible after his death, by which the loan of Government was paid and the Jagir was also released.

Raja Sher Ali Khan was close friend of the undersigned and he was desirous to record history of Bamba race and was insisting for the same every year. When in 1942 AD, at Lahore I showed him some manuscripts of Twarikh Aqwam Kashmir volume II he became very happy. During early days of March 1942 AD, he went back to Kashmir. After few days he was ill and this illness was fatal for him. At last, he died on 15th March 1999 Bikrmi, i.e 28 March 1942 AD, on Monday at 8 A.M in the morning. On his death Moulana Shams-udeen Hayat Kamili who after his death was staying at his residence at Rajpore, penned down a long poem on 19th Rabi-ul awl, 1361 Hijra on

the occasion of succession ceremony in which in addition to members of community. People of area, Srinagar and Nambla (Uri) were present. The elder son, Raja Mohammad Sikandar of the deceased was honored. He is Sarpanch of local Panchayat.

The name of younger son of Late Raja Shaib was Khan Abdul Hamid Khan. We do expect that Raja Mohammad Sikandar Khan, will follow his father while discharging his duties to retain family traditions .

The younger brother of Raja Sher Ali Khan, Khan Zabardast Khan learnt land settlement works during Mr. Talbot Commissioner settlements time. Since he belonged to a respectable family, therefore his name was recorded as Naib-Tehsildar and for some time, was appointed as Girdawar Kashcherai at Uri. But during Chowdary Khushi Mohammad Nazir settlement Ladakh's time, when settlement officials were deputed, he was nominated as Tehsildar. His father did not allow him to go there, with the idea, that they may not issue any other order to him in future. He recalled him back to his home. Had he been an employee till date, he might have retired from an important post. Khan Zabardast Khan was an essayist and was fond of reading newspapers. When Kashmiri newspaper publishing in the shape of Kashmiri Magazine, he was sending translated articles of unpublished history Tarikh Hassan of Hassan Shah Khimhami. He has three sons Khan Abdul Rashid Khan, Khan Mohammad Amanullah Khan and Khan Mohammad Bashir Khan.

Jagirdari Yari Pora Kulgam

Raja Feroz-u-deen Khan is the youngest son of Raja Sher Ahmad Khan. He was born in 1928 AD during Maharaja Ranbir Singh's era at Yaripora, two years before death of his father. At that time there was no arrangement of present day modern schools, therefore, he received education at his house. The authorities on the basis of his dynastic status deputed him for land settlement training on scholarship basis. When after training he was appointed as Girdawar, the officers recorded his name in the list of Tehsildar candidates.

Since his elder brother and sons of his brothers were all living in separate villages and there was his mother alone at his home, who on her insistence relinquished his services and he was busy in managing land and domestic affairs. Had he been in the Government service, his name at present might have been attached with some important and high post. After resigning from services, he was appointed as Zaildar and till date is selfless and influential Zaildar of his area. No one among his jurisdiction of Zail has any complaint against him. He is totally opposed to "Nass Mushka" "Snuff" and other social evils which are common in Zaildars and Numberdars. He is performing his duties honestly and sincerely.

Due to his Passion and love for education, not only Government school is for Boys up to upper primary stage, but there is also an upper Primary school of Girls also, which is housed in his building. He is Sarpanch of Yaripora Panchayat and is always supporting public works.

He got one garden discovered on the western side of the village which has four trees of Chinars, under whose shade people rest. A Nala flows on three sides of this garden. The land was rough and he made it plain. There is a spring inside the garden, which he got cleaned to make it fit for drinking. Not only people of Yaripora but people of adjoining villages carry water for drinking out of this spring. The water of this spring is sweat, cold and transparent.

He was following "Seerofilaraz" in strict sense. He visited Punjab and famous locations of Hindustan i.e Lahore, Amritsar, Delhi, Agra, Ajmeer and other cities and was impressed by the development in trade and other domains. He despite being the leading man of his community and his adjoining villages is very gentle, a highly charactered. Philanthropist. He adopted son is Mohammad Abdullah Khan whose father's name is Mohamammad Ramzan and his Grandfather's name is Abdul Rehman while his great Grandfather's name is Mohammad Ayub. He is resident of village Gagraan adjacent to Shopian. It is situated enroute between village Hirpora and Pir Panjal. About Gagraan, it is famous that it has been developed by Mirza Ali Akbar the Governor of Kashmir in 1605 AD, by the orders of King Akbar. Therefore, in this village almost all people are

Moughals and the Numberdar is also from the same race. Therefore, it is possible that their village has been settled by Mirza Ali Akbar being Gorgani Moughal and its name as it was famous as Gorganpore, which later on due to use has become Gagran. He is the same Mirza Ali Akbar, who was deputed by Raja Bhawgandass from king Akbar's side as Ambassador to Youqub Shah Chak, the Ruler of Kashmir in 993 Hijra and by his strategy after agreement, Youqub Shah was defeated and was referred as conqueror of Kashmir. He was from Moughal race. Since Mirza Ali Akbar stayed for long period of time in Kashmir, therefore, some people among his sons settled at their own village, Gorganpore. This village is situated enroute Hirpore and Pir Panjal and this place was used as a pass for transport. Therefore, these people were handed over the responsibilities of guarding this pass and received some Jagir in this area. They cultivated large area of land themselves, but due to decline of Moughal rule and interference by Pathans and Sikhs, they remained only as cultivators.

Ahmadullah was son of Mohammad Ayub, who was respected by Rajgan Rajwar. His son, Mr. Makhlee has been Mir Chowdry of his village before land settlement. Mir Abdul Rehman Range Officer, Muzzafabad is a young man of second branch of this tribe. One person namely Assad Khan was holding a good post in army during Maharaja Ranbir Singh's era. Till date, he is receiving pension of this post. His son Abdul Aziz is also an employee in Army.

During last world war 1914 -1918 AD one Youngman of this dynasty Mir Ghulam Qadir died during his official duties. Khawja Abdul Rehman who is now putting up at Yaripora instead of Gagran is an inhabitant of this village and is sister's son of Mohammad Abdullah Khan and close relative of Raja Mohammad Feroz-u-deen Khan. Raja Mohammad Abdullah Khan was looked after by Raja Mohammad Feroz-u-deen Khan in his childhood and adopted him as son. He was educated and nourished under his command. Raja Mohammad Abdullah Khan is residing at Yaripora. He is 34 years of age at this time. He is an Auditor in department of cooperatives in Kashmir. He is acquainted with religious and historical knowledge. He is follower of Mirza Ghulam Ahmad Qadyani and is associated with Lahori group. He has one son, Mohammad Yousuf, who is

student of 3rd Middle in Middle school Kulgam. He has a nephew Abdul Samad by name, who is studying under him.

Raja Mohammad Akbar Khan Bamba Yaripora

Raja Mohammad Khan was third son of Raja Sher Ahmad Khan. He passed away at Yaripora at the age of about 70 years in 1927 AD. His elder son, Raja Wali Mohammad Khaluf, who is president of local Ahmadia group and without caring about "Pidram Sultan bawd" was engaged in Zamindari and Jagirdari besides, trade. He blessed people by his skills as physician. He has two sons, Nasrullah Khan and Bashir Ahmad Khan. Both of them are associated in business with him. Nasrullah is branch post Master here and is secretary of Yaripora Panchayat. He was adopted as son by Raja Abdul Rehman Khan Range Officer grandson of Raja Sher Ahmad Khan and looked after his education. He also married his daughter to him. He has three sons, Inayatullah Khan, Amanullah Khan, Zafarullah Khan, Rehmatullah Khan. Raja Wali Mohammad Khan younger son Bashir ullah Khan has one son whose name is Zahrullah Khan.

Siddabartee Dynasty of Mirpur

The famous dynasty of Mirpur Jammu dominion, is not famous only in Kashmir for its peculiar generosity but is famous throughout adjoining English areas. This dynasty for about six generations has arranged free mess for poor people of every religion and therefore it is famous as Siddabartee. This dynasty in origin are Mahajans and there is no doubt that this dynasty is the shining star of Mahajan dynasty.

Before 60-70 years from today, chowdry Dharmee Watamal has been a Siddabartee. It is said, that there were about 100 employees from Hindu, Muslims and Sikh tribes and they were allotted with separate duties. They were in possession of countless horses, Mules, Cows, Buffaloes and Oxen. They were owners of thousands of Kanals of land which were cultivated by their cultivators. Some employees were realizing debt from the borrowers. Some were employed as Porters. Some were working in kitchen while some were attendants. His office was maintaining records in both Hindi and Persian languages.

At Mirpur, his shops were by the name "Dhadat" are always open for every deserved. Every man was receiving $\frac{1}{2}$ kg flour, besides salt and ghee, even poor people were provided with clothing as well. Their kitchen Managers were Mehta Tulsi Ram and Mehta Bodma, who has left property worth thousands of rupees after them.

Chowdry Devyad tamil, was strict follower of his religion and was very generous. He was an orthodox Hindu and would love Muslims. It is evident, that religion does not teach hatred. The differences between Hindus and Muslims at present is the darkness of modern age, which states that you can dine on same table even you can intermarry. There is no prevention in eating together. But see the interiors of their hearts, you will find the seeds of hatred, envy and selfishness and silent views for destruction of one another.

Chowdry Devyad tamil was bathing and worship in the morning followed by breakfast and then rest. He was riding on his mare named "Kabootree" to monitor Siddabart. He was follower of Muhorat. Every day Pandits were staying with him. He in his life time was like a Raja for his Philanthropy and generosity. Once upon a time, that in village Gohada Siddabartian where he owns ancestral land, a big family of Syeds desired to occupy it. He went to Jammu and gave one laddoo and five Chilkee rupees to each Brahmin there as donation. Maharaja Ranbir came to know about it. He ordered Dewan Kirpa Ram that we want to see Chowdry Devyad tamil like Philanthropist. Therefore, Dewan Kirpa Ram, prime minister, took him to Maharaja's darbar, where Maharaja respected him very much and enquired about his whereabouts. It was the desire of Maharaja to appoint his son as an

officer for "Toshakhanna". But he said, that his two sons Chowdry Mani Ram and Chowdry Raja Ram are so engaged in their work at home, that they hardly manage it. At last, when he expressed his problem Maharaja confirmed ownership of his land holdings at Gadaha Sidabarteyan and set up towers there. He sent him off with valuable royal robes.

Chowdry Devyadtamil's great Grandfather was worshipping at his well where Hindu women were also visiting. They were paying Salams and were praying. This well is called Big Babu's well, Chowdry Devyadtamil. Ceremonised marriage of his elder son Chowdry Mani Ram with Chowdry Aatama Ram of Rajwa of Tehsil Bhimber with such great pomp and show, which is famous as a proverb. Therefore for such ceremonies, in this area, it is said that nobody has performed such a grand feast as Chowdry Daveed and nobody has served such a party like Chowdry Aarma.

This famous elderly man passed away in 1934 AD, during Maharaja Ranbir Singh's era, leaving his two sons. Chowdry Mani Ram was outstanding in both shape and character. But time and tide waits for none. He spent lavishly but did not pay any attention towards sources of his income, even the system of Sidbarat continued till last moments of his life i.e 1979 Bikrmi, but his younger brother Chowdry Ram could not carry on the system. At last, leaving Chowdry Gyan Chand and Chowdry Ram Lal as his Keepsake died in 1973 Bikrmi. His elder son Chowdry Gian Chend, failed to maintain Sidabarath. However, the dynastic virtues do appear in one way or the other. He after his studies took part in state and country wise movements. During terrific famine of 1973 Bikrmi, he performed remarkable duties as Secretary Relief Committee Mirpur. In 1983 Bikrmi he was Secretary of protest Committee, framed by state Money Lenders, Mahajans and traders. During those days, he met the present ruler of state, Maharaja Hari Singh. During 1988 Bikrmi, Tehreek Hurriyat Kashmir, which is also called revolt of 88 Bikrmi, he wrote many articles in Milap newspaper against, this movement to perform his duties as a loyalist of Maharaja. The days when there was no newspaper in the big dominion of J&K and the representation of Kashmiri people was being advocated by Akhbar Kashmiri, Akhbar

Awam and Rajput Gazettee. He through these newspapers was explaining the difficulties of Kashmiri people to the Government of Kashmir, but now for about two years, he published his personal newspaper Sadakat by name from Mirpur. He is member of very old party of Dogra Sabha, Secretary of Dogra Sabha Mirpur and Assessor of Sessions court. At Ludhiana the session of "All India States peoples Conference" held under presidentship of Pandit Nehru, he participated in that Conference as state representative. He is not only a writer but a good speaker too, and has been imprisoned twice for taking part in national and country movements. On his arrest, hartals were observed in Mirpur besides some places of Tehsil Kotlee and Tehsil Bhimber.

He contested as Member Assembly twice but propaganda is the secret of success during present times. Propaganda can be made by spending money lavishly. He had nothing to offer for somebody. However, his popularity is evident that though there were big lawyers, rich people and Zaildars who spent thousands of rupees and were successful by a margin of few votes.

When during the month of Baisakh 2000 Bikrmi, Maharaja Hari Singh visited Mirpur, Chowdry Gyan Chend was member of Reception Committee and attended as darbari from Mirpur darbar. He constructed a splendid Gate in his Sidabartee Estate, on the death of Maharaja. His younger brother, Chowdry Ram Lal following his brother was taking part in social work and is living on the remaining land holdings of his elders. Both brothers have no male issue. Chowdry Gyan Chand has only one daughter, Shrimati Vidya Devi who is married to Chowdry Bhagat Ram, city Magistrate Poonch. This respected woman is not Vidya Devi only but a social worker also. Her two sons, are adopted as sons by Chowdry Gyan Chand. Chowdry Gyan Chand was born in the month of Poh, 1044 AD at Mirpur. He received his basic education in a Maktab, but a Mosque as per old traditions and then was studying in Government School at Mirpur. He received his legal education from Pandit Tara Chand of Jindiyala, Amritsar, who was famous Advocate of Mirpur and legal expert of Mirpur Sardar Basakha Singh.

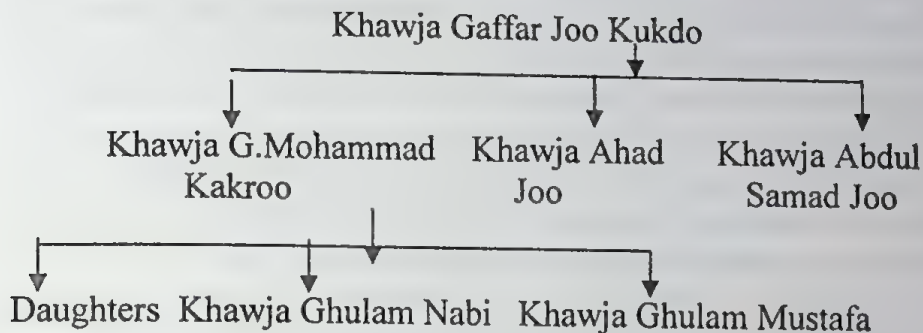
Dahrmonah Chewdara Branch of Zainagir

Most of Kashmir histories do mention about elders of Chewdara. The progeny of these elders is not only in Chewdara, Dahrmona Gotahpora and Amritsar, but also in famous area of Zainagir villages i.e Hardashivo, Rampur, Rajpore, Zoormanza, Warapora and Dour etc. Aqwam Kashmir volume II, was in its final stages that I received incomplete particulars about Zaingir branch. Since time was very short. therefore, I could not enquire about more details. However, whatever in brief has received it is evident, that the Pedigree on which the signatures of respected peers and Sadaats of Dahrmum and Chowdarah are affixed, is present with them. In Hardushiv community there were two brothers, Abdul Samad Shah and Abdullah Shah. Both have sons. Abdul Samad Shah has following children. The elder son, Molvi Sonauallah Shah is 70 years old. He is an Arabic teacher at Hardushiv school. His students in this area are countless. People also respect him. The late father of the undersigned was communicating with him in Persian language. He has two sons, Ghulam Ahmad Shah, who is studding in High School Sopore. The second, Abdullah Shah is also studying. The second son of Abdullah Samad Shah is Molvi Jalal Shah (issueless) who is Imam at masjid Dargah Khawja Hassan Qari ^(RA). Abdul Samad Shah's third son, Ahkbar Shah, is competent in Arabic and Persian. He has three sons, Molvi Maqbool Shah, Tailor Master, Master Anwar Shah and Muzaffar Shah. Among them, Molvi Maqbool Shah has created name and fame outside Kashmir also. He first of all came to Lahore in 1930 AD. He was teaching at Madrassa Hizb Ikhtelaf at Lahore, Madrassa Nusrat-ul-Islam at Amritsar and other religious Schools. He was past master in Molvi and Munshi Aalim books. In Lahore, he has been Imam of some mosques and during repairs of Shahi Masjid at Lahore was working as Clerk also.

He could be employed at Punjab also, but leaving his services, he went to Kashmir. He could be Imam if he desired, but he was also working as Imam. If he tried, he could get employment in Education

department at Kashmir, but influenced by present conditions to serve his race and country he was recruited in Army. He has set an example for Kashmiri young men to follow. He serving the Army Medical Line since 24th October, 1942 AD. his caste is recorded as Syed in his service book. His son, named Abdul Rashid is still a minor. Abdul Samad's fourth son Molvi Yousuf Shah is Imam at Zadarmanza adjacent to Watlab. He has three sons, Ahmad Shah, Ali Shah and Hassan Shah. His fifth son, Molvi Saif Shah is Imam also. All brothers have land holdings and cultivate it themselves. They are cultivators also and are Imams.

Kukdoo (Gakad) Dynasty of Baramulla



Kukdo is a famous dynasty of Baramulla. There has been famous Rais among them. In volume Ist, it has been recorded that Kukroo is a degenerated name of word Gakad. There has been friendly communication between Raja Jahandar Khan Chief of Gakad, Khanpore district Hazara with Haji Abdul Samad Kukdoo.

Gakad race is among killers of Shab-u-deen Gori and the doubts have been created to later Historians by Tarikh Farishta. Tabkat Nasree is a publication of 658 Hijra by Qazi Manhaj. Tarikh Jahan Kashai which is Mani's publication of 655 Hijra, in which Qazi Manhaj to Ismali infidels and Mani to Hindu Khokhras has recorded as killers of Shahb-u-deen. Kazdeeni, writer of 730 Hijra has recorded the names of Hindu Khokhras. Among Arab Historians, Ibn Aseer (died in 638 Hijra) has recorded the event of Shahb-u-deen's murder in detail and has held Khokhras responsible for this murder and have also signaled towards Ismalie's for the same and have substantiated it that among the killers there were also two circumcised persons also. Famous Arab Historians, Ibn Khaldoon has also named Khokhras as killers.

Abdul Qadir Badaywani during Akbar's time, 997 Hijra has recorded Khokar tribe as killers. Since first ancient Persian history is Tarikh Farista, which was completed in 1015 Hijra, during first year of Jehanghir's rule, was published in India. The Histories before it were not published as yet therefore it was regarded as authentic. The

words which writer wrote Gakad and Khokar are misrepresented. In this historical account, there has been no difference between Khokar and Gakad words. As per author of Marif Journal, (June 1943 AD) where it should have been Gakad, Kah has been published and where it should have been Khokar it is recorded as Kahkar and Kahkahkar.

In short, Sultan Adam has been a famous commander of Gakad tribe and has been recorded as Kahkar. For this reason, Sir Griffin and other Indian Historians have thought Gakad tribe instead of Khokar race the killers of Mohammad Goori. However, the researchers are making corrections of old Historical manuscripts.

Gakads are Kayani breeds, though they are related with India since centuries, but they belong to Iran in origin. They were settled on the banks of rivers during early times. The turks (Tataris and Moughals) forced them to migrate from here. Since they came to Iran and gradually became rulers of the same land.

In Kashmir, the Gakad tribe was living here during reign of Sultan Zain-ul-abdeen and his brother Sultan Ali Shah, which is recorded in Twarikh Aqwam Kashmir in detail. In Punjab, Gakad race is confined to Jhelum, Rawalpindi and district Hazara of Frontier Province. From here, they came to Kashmir and stayed at Baramulla. About 150-200 ago, Khawja Mohammad Joo, Khawja Ahmad Joo and his brother Khawja Gaffar Joo Kukdoo have been famous persons. Khawja Abdullah Joo who was son of Gaffar Joo was son in law of Khawja Mohammad Joo and Khawja Aziz Joo son, who was brother in law of Khawja Mohammad Joo Kukdoo. Khawja Abdullah Provided modern education to his elder son Khawja Ahad Joo. Since Khawja Aziz Joo was a trader and was going to Punjab due to his trade links and his trading center at Lahore is very famous. Therefore he associated his nephew Khawja Ahad Joo as a business partner, even the Rawalpindi Manison remained famous on the name of Ahad Joo. This family due to their business and Islamic activities was famous up to Punjab. At Lahore, the Grand Jamia Masjid adjacent to Ziyarat Hazrat Shah Mohammad Gous^(RA), is the result of their religious engagements and achievements.

Khawja Ahad Joo, at last according to, "Kul nafs in zaikata al mout" passed away at Baramulla at the age of 75 years. His son

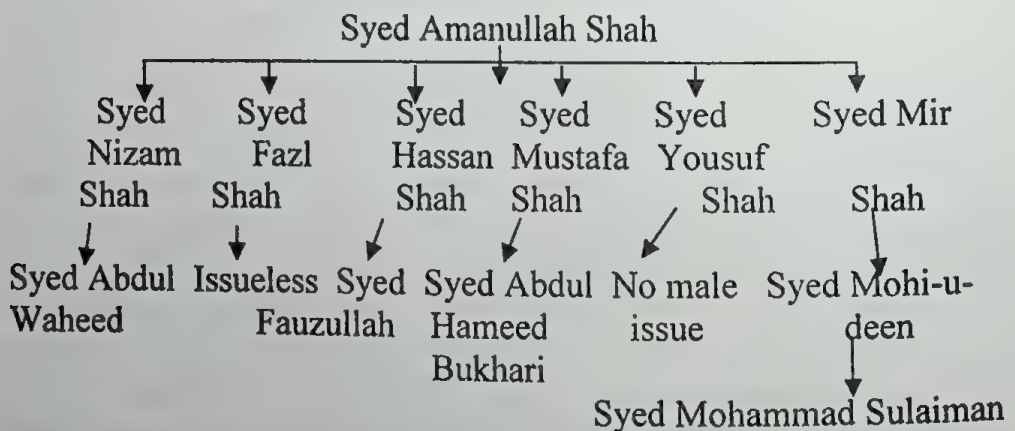
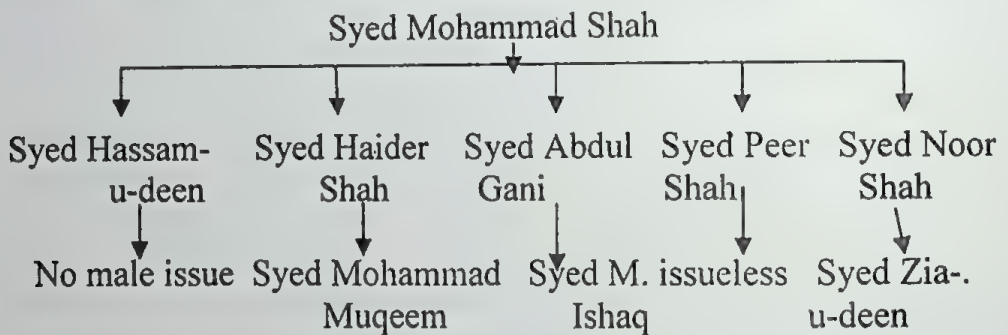
Khawjas Ghulam Mohammad Kukroo is alive at present. His age is 63 years. He is very sober and gentle and has witnessed the ups and downs of life. His elder son Khawja Ghulam Mustafa is Matric Pass. He is working as Girdawar Qanoonge in department of Revenue at present. The younger son, Khawja Ghulam Nabi Joo who is Munshi Fazil and a graduate was working in department of education for about 12 years. At last, due to personal efficiency and dynastic status, Pandit Maharaj Krishan and Governor Kashmir appointed him in department of Revenue. Khawja Ghulam Nabi Kukroo is the first graduate of his dynasty and if Government of Kashmir takes note of his competence and efficiency, there will be no hindrance for development of Kashmir.

Moulana Syed Attaullah Shah Bukhari's Genealogy

On page 31 of this book is recorded the genealogical order of Sadaat Qadri Bukari Ganderpori and from pages 22-26 is brief description of this dynasty. Syed Abdul Hameed Shah Bukhari informs from Amritsar, that Syed Attahullah Shah I, who belongs to first generation of Syed Abdul Gaffar Bukhari and up to his son, Syed Neymat ullah, the geneolgy order is correct, but ahead of it, the information is wrong. He on my request dispatched the genealogical order and the same is as under:

Syed Neymatullah ---- Syed Zia-u-deen ---- Syed Mohi-u-deen ---
Syed Bahudeen.

Syed Bahudeen had four sons, Syed Ahmad and Syed Abdul Samad. Both of them were issueless and the following had children



Land Transfer Law and Kashmiri's in Punjab Agriculture and Non-Agriculture Professions.

Kashmir is purely an agricultural country and majority of its population depend upon agriculture. Though Sikhs and some Pandits make their living through agriculture, but 98% among Muslims are farmers. But it is strange that majority of which country is declared as Agriculturists, there is no reason, that a Syed Qureshi, Moughal, Pathan or Awan, who express themselves as an Arabian, due to his residence in Punjab, is included among the Agriculture race while the same Syed, Moughal, Qureshi, Pathan, Awan, even Rajput if after residing in Kashmir, settles at Punjab, is declared as non-Agriculturist. It is appropriate, the Progeny of those elders of Kashmir, who are now settled in Punjab since centuries, after authentication of their original caste and sub-caste, do not fall under the category of Non-Agriculture race. The summary of some of decisions is recorded here.

Kashmiri is no Caste and Lone are Rajputs

In the court of Sheikh Abdul Rashid, B.A, LLB, Additional sub-Judge Gujarat.
Petition No. : 949, dated 22-08-38.

Deen Ahmad son of Hussain Mohammad Lone Rajput Resident of Medina Tehsil Gujrat, Plaintiff against Fateh Ali son of Alim Deen Gojar, Resident of Chak Mubarak, Tehsil Gujrat, Respondent.

Summary Decision

The Respondent states that Plaintiff is a Kashmiri, but he could not tell his original caste. Every person who migrates from Kashmir or is residing in Kashmir is called Kashmiri, though he may be Muslim, Hindu, Syed, Pathan, Rajput or Brahmin, whatever he may be. It is only a geographic term which points out the place, where one resides i.e Punjabi or Bengali. On this basis, Kashmiri is not name of any caste. Now the question remains, is Lone any sub-caste of Rajputs. I have studied census reports of Punjab and Kashmir in which there is record of Rajput sub-caste of Lone. The respondent negates the claim of Plaintiff as Rajput, but he could not explain that what is his caste? He except Kashmiri did not say anything.

The Plaintiff proved through verbal and documentary proofs, that he is Rajput and is a member of Agricultural Community. Therefore, decree along with the expenditure incurred is declared against Respondent

Signature of officer.

15-12-38.

Kashmiri is no Caste and Kashmiri Bhatti and Dar are Rajputs

The last decision of Punjab High Court

Appeal 403-1937 AD

Petition Fateh Mohammad son of Satar Mohammad and Ghulam Mohammad son of Mohammad Baksh and Sultan Mohammad son of Noor Hussain etc. Resident of Tahliya Nawala against Government through Collector Jhelum.

Summary Decision Appeal District Judge Khalsa Shaib, I.C.S. District Judge Jhelum.

You in your Decision No: 160, dated : February 13, 1937 AD, restored orders of subordinate court dismissed Appeal of Government and declared that Plaintiff's Bhatti are Rajputs and Kashmiris no caste.

Summary Decision of Punjab High Court

The Government again appealed in High court which was heard by Hon'ble Justice Deen Mohammad, who, in his decision of November 11, recorded that the decision of this appeal has been made upon facts and those witnesses who were objected if deleted, still the case is so sound, which confirms the decision of District Judge. Therefore, I reject the Appeal.

Dar are Rajputs and Agriculturists

In the court of Lala Sultan Singh sub-Judge class 1st, Rawalpindi.

Mohammad Shafi, Ghulam Qadir sons of Fateh Noor etc. Residence Badanah Tehsil Rawalpindi.

Plaintiffs against Secretary of state for India through collector Rawalpindi, Respondent.

Summary Decision

The Plaintiffs claim that they are Dars and Dar is a branch of Rajput race. The Government Advocate acknowledges that Dar is a branch of Rajputs. Now, the Plaintiffs have produced ten witnesses in order to prove

themselves as Dar. Besides, verbal witnesses, police character Roll, which is an old document, records Mohammad Shafi's caste as Dar. In addition to it, one old legal Bond was produced before me, in which the father of Plaintiffs Fateh Noor has been recorded as Dar. In Revenue records, they have been recorded as Kashmiri indeed, but Kashmiri is a geographical term and every member of every race of Kashmir falls under its jurisdiction. All those people who migrated from Kashmir to Punjab and settled here, were being called Kashmiri's. Their fame as Kashmiri's does not restrict them to be Rajputs or belonging to any race of agriculturists and after observing the facts, recognizing Plaintiffs as Rajputs are declared as Agriculturists.

Court of District Judge Gujranwala.

A learned decision about Mirza (Moughal) Race

Deewani Appeal, year 1932 AD, Wazir Hind, in the session of council through Government Advocate Gujarat against Mir Noor-u-deen etc. Residence Mutnawala, Tehsil Kharyar Respondents.

Appeal against decision of sub-Judge class IInd, Gujarat.

Mirza Noor-u-deen purchased piece of land from one person. The revenue officer, did not entertain it in the records, because he was Kashmiri as per revenue records and Kashmiri in the said district do not fall under Agriculturists Category and do not recognize Plaintiffs as Moughals. The sub-Judge did not approve objections of Respondents and declared that plaintiffs are not Moughals and awarded decree in their favor. Now, Government Advocate appealed against this decision. After discussions and debates between pleaders of concerned parties and study of documents and references. I do not think that there is no reason to differ with the decision of sub-judge. ArJohn Menard financial Commissioner Punjab in his dispatch of March 24, 1919 AD, addressed to Hon'ble Khan Bhadur Khawja Yousuf Shah president Muslim Kashmiri Conference Lahore writes:

(1) "Kashmiri themselves are not related to any race". If he had an idea, that he has not been written, Syed Pathan, Awan or Moughal, due to oversight he has the right to approach Deputy Commissioner to redress his grievances and claim for his rights.

The important facts of said petition are: that Plaintiffs are Kashmiris and not Moughals. Instead Respondents claim, that they belong to Moughal race and were called Kashmiri's, because their elders had migrated from Kashmir. Neither Kashmiri is any race nor a caste and the same reality has been accepted by Government themselves. Sir Denzil Hunsun, in Punjab

Castes, pages 557-559 records" "the word Kashmiri implies for every individual of any race". However, it is a geographical term and in its Jurisdiction, there is at least, mention of at least 13 castes, which have been related with sub-castes. Among these castes are machlee, Maslee, Fakir, Mooche and Kashmiri etc. but it is evident, that these castes have wrongly been named as sub-castes. Surely Machlee, Muskee or Fakir is not any caste and there is no proof that Kashmiri themselves is any race, caste or sub-caste.

It is correct, that in Punjab, the word Kashmiri is commonly used for Kashmiri Sheikhs, Kashmir's weavers, Kashmiri Moughals even for all Kashmiri Muslims and till they do not provide proof about their original caste or tribe, they are not included in the category of Agriculturists. But somewhere Kashmiri has been referred as caste or tribe as its branches and somewhere weavers have been identified as a separate caste or tribe. The best interpretation is that Kashmiri as Kashmiri is neither an Agriculturist, but the word Kashmiri includes both Agriculturist and Non- Agriculturist races. Kashmiri is not a aggressive races, but it is a party name which can be related with different castes. The Government Advocate lays emphasis for them as being Kashmiris. We acknowledge, that Plaintiffs are Kashmiris and it does not contradict that they are Moughals. The Government in the end, says, that if Plaintiffs instead of Moughal be issued the decree of Kashmiri Moughals, he has no objection because in his opinion Kashmiri Moughals in the said district are not recognized as Agriculturists, therefore, they will be declared as Agriculturists. The request of respondents seems to me based upon misunderstanding which is not legal, that there shall be discrimination between Moughals coming from Kashmir and residents of British areas. In short, this appeal is failure at all fronts and I without any hesitation discharge it.

Sd/=

Jaswant Roy,
District Judge,
2-3-1923 AD.

Two decisions about Bhatti Rajputs of Kashmir

In the court of Khanshaib Sheikh Abdul Aziz B.A. Senior Judge, Gujarat- Civil Appeal- 177- 1935 AD. Summary Decision Appeal, Secretary of State (Wazir Hind, Session council) has objection that Plaintiff (Jamadar Junaed Khan) is Kashmiri and is a weaver and does not belong to Agricultural group. The Hon'ble Judge has also decided that Plaintiff did not

prove himself as Bhatti, therefore, the Plaintiff has appealed against subordinate court before me. One more objection is that Plaintiff or his father does not own some agricultural land neither has been a cultivator. It is correct, that in case despite of not being proprietor of land or cultivator, he proves himself Rajput, then certainly is successful in his claim. In 1885 AD and 1904 AD, records his father Mohammad Deen was recorded as Bhatti. Then, in addition to Numberdar and Safeed Posh's Confirmation, there are other witnesses. His relations are also with Bhatti Rajputs. The second marriage of Plaintiff is with Sobedar Major Mohammad Khan's daughter, who is an agriculturist and is Bhatti. It is correct, that Plaintiffs father was not involved in agricultural practices, but he has been a Government employee. This is not the only thing to discharge this position and not to suppose that he is not Rajput. The main controversy is that Plaintiff is Kashmiri and is a weaver. But if some Rajput is working as weaver, he cannot be discharged from his caste or sub-caste of the tribe. It was not proved, that he has been working as weaver since long and if may be practicing the same, then how his right of being Bhatti is lost. Besides, it should be kept in mind that recently Plaintiff has been granted land at Bahalpore state for his defence services and was listed as Bhatti Rajput. Keeping in view all those factors in mind I admit appeal of Plaintiff and reject the decision of subordinate court.

Sd/= Officer of court.

**In the court of Sheikh Abdul Rashid B.A, LLB,
Additional Sub-Judge II Gujarat**

Petition No. : 672 dated : 20-06-38

Ghulam Hassan son of Bota Khan; Abdul Hamid son of Abdul Subhan Caste Rajput Bhatti Residence, Galyana Tehsil Kharyan Plaintiff against Lal Khan son of Ahmad Khan caste Jat Residence Bhadr Tehsil Kharyan Respondent.

Summary Decision

The land owner acknowledges sale of land without possession. The most important question of this case is that, are Bhattis Rajputs or not? From Plaintiffs side, Captain Sardar Khan and Captain Mohammad Deen as witness acknowledge them as Bhatti Rajputs. In revenue records; they are recorded as Bhatti Rajputs. According to school Registers, of 1919 AD, the

Plaintiffs are Bhatti Rajputs and Numberdar and other outstanding people of village also confirm it. On this basis all these witnesses are irrefutable.

The Respondents produced such records in which Plaintiffs have been recorded as Kahmiris. Any person who comes from Kashmir resides there and is either Hindu, Muslim, Pandit, Rajput, Syed, Moughal or Pathan shall be called Kashmiri. It is a geographical term and it is a reality that Plaintiffs belong to Agricultural workers and are Rajput Bhattis. Therefore, I admit the right of possession of land in their favor together with expenditures.

Sd/=

5-12-38

Officer of the court

Kashmiri is no caste among them are Rajputs
In the court of Mr Justice Phaday Judge High Court
Punjab Lahore

Petition Ghulam Hussain etc. Residence Jalhadee Tehsil Gojar Khan Plaintiffs against Secretary state India through collector, Rawalpindi, case declaration of title – the caste of Plaintiffs is not Kashmiri but Rajputs.

Summary Decision

The sub-ordinate court has issued decree in their favor. The district Judge Rawalpindi dismissed their petition due to Appeal. Now, this appeal has been instituted in this court against the decision of district Judge. I came to know, that Hon'ble District Judge's decision is based upon presumptions and misunderstanding of witnesses. Therefore, that is refutable. Ghulam Hussain's School Certificate (1900 AD) in which he has been referred as Rajput, the Hon'ble District Judge has overlooked it on the presumption that in order to benefit from land transfer Act the same has been done, which was passed by that time. But in addition to it there are other documents and records which reflect Plaintiffs as Rajputs. It is correct that they have been recorded Kashmiris as well and Hon'ble Advocate of Respondent, does not stress for Kashmiri as a caste and it is quite possible that Plaintiffs have been recorded Kashmiris because they have migrated from Kashmir. It is not also clear that which caste is of Plaintiffs. In our opinion, the decision of initial court is correct and we admit the Appeal and declare the Plaintiffs as Rajputs.

Sd/= Judge.

History of Sheikh-ul-Islam Muftiyan Uzam

The dynasty which influenced inhabitants of Jammu & Kashmir, especially due to Islamic teachings by their knowledge in educational, religious and economic fields for the last 400 years and patronized people on critical junctures is even famous by the name of "Sheikh-ul-Islam" dynasty. The great personalities of this dynasty created name due to their religious and scholarly pursuits.

This dynasty has been the centre of Knowledge since many centuries. The ancestor of this dynasty was Khawja Bahu-deen Khwrazmi Farooqi, who came to Kashmir during Akbar's time Khawja Azm Shaib Deedamazi, Historian Kashmir Tarikh Azmi about Khawja Bahu-deen's journey from Khwrazm and appointment at Akbar's court writes, that the said man entered Kashmir in 994 Hijra and in year 1002 AD, he passed away at Delhi and is buried there. Afterwards, his son, Abdul Badeh and Khawja Mohammad Yousuf son of Khawja Abdul Badeh and his son Khawja Habib and his son Khawja Mousa were awarded with royal titles during their times and were holding important posts and positions. Khawja Mousa's son Molvi Khair-u-deen was source of both worldly and religious education and constructed a mosque in Mohalla Balyadamar, which is called Khankah Sheikh-ul-Islam. After his father, he came to Delhi and attended Aurangzeb's darbar. He joined scholars for collection of content material for Alamgiri book with scholars. He passed away on 6th Shawal 1122 Hijra. He is buried in the vicinity of Sultan Awaliya ^(RA) shrine. After him is mention of Hazrat Sheikh-ul-Islam, Shaheed Moulana Mehraj-u-deen Amanullah. He was his son. He received education from his father Mulla Mohsin Khusoo. When he started teaching, people were magnetized by his lectures. In year 1127 Hijra arriving Urduic Khatan, he attended royal darbar through courtesy of Amir Sumsam-ul-doula and was appointed as Sheikh-Asami and was titled Allama. He was also appointed as Qazi-al-Qaza of united Bengal. Despite of worldly pleasures he was interested in religious affairs. He was martyred at the hands of an uncivilized Moughal when Nadir Shahi was at Panipat, on 15th of Zeeqad 1152 Hijra and is buried at Delhi. His son, Molvi Sadu-deen is a scholar like his father. When he came to Kashmir, Abu-al-Barkat Khan, Governor Kashmir deputed noble's of empire to Muzzafarabad for his reception and arriving Kashmir, married with daughter of Khawja Aadil Buchha Kashmir, Rais-e-Azm and left for Delhi as called by his father. He passed away on 23rd Zeeqad, 1152 Hijra and is buried in his

ancestral graveyard. Only after one month seven days, he also passed away. His son Hazrat Sheikh-ul-Islam, Sadr Sadoor Ulma-ul-Islam, Moulana Quwam-deen was only one years of age in Kashmir. He was looked after by the Government and was studying under scholars. According to Kashmir History, he was student of Hazrat Allama Mulla Mohammad Muqem and he was in receipt of letters from Delhi. He was alleged to Hazoor Khawja Abdul Rahim Shah Kaman ^(RA). He is his Chief Caliph, who is also great grandfather of Naqashbandia dynasty. He was Sheikh-ul-Islam of Kashmir. Therefore, Nizam-ut-Sardar Noor-u-deen Musaleh-al-doula was Sadr-ul-Sadoor Sheikh-ul-Islam of Kashmir in 1187 Hijra. He was very famous as a religious scholar during his life, all holy places i.e Khankah Moula, Jamia Masjid, Aali Masjid and Ziyarat were all under his control. Since this tradition was since Molvi Abu-al-Khair's time was related with him. Due to his recommendations and authentication, the religious scholars were awarded with royal robes at Masjid Eidgah and award of robes were his Keepsake. His son, Sheikh-ul-Islam, Molvi Nizam-u-deen Mohammad Shah was holding post of President ship during his era, as is recorded in History by Abdul Gani Khanyari and Tarikh Hassan etc. He was often going to Shariah Court near Ziyarat Madeen Shaib for deciding case according to Shariah and often preaching about Shariah laws, to Muslims in Bangee Masjid, near Jamia Masjid where there is a tank at present. He died on 5th Zeeqada 1219 Hijra on Wednesday. His graveyard at Malchar, is in front of famous Ziyaratgah Sheikh-ul-Islam. After him, his son a great scholar, was Moulana Nizam-u-deen Mohammad Shah, who was a historian. Therefore, he says, translation from Arabic:

“The Qazis of our times are thieves”.

Many Hindu people studied under him and were appointed on high posts, in which the famous Hindu dynasty was of Pandit Sehj Ram Dhar. During his time, there was Sikh war. Sardar Azeem Khan went to Kabul and Sardar Jabar Khan ascended throne of Kashmir. Sardar Jabar Khan fought with Sikhs and was defeated. He also left for war by the orders of Government, but was wounded. The main cause for his death. His house and a grand library was set ablaze. His second brother was Molvi Ghulam Noor-u-deen who was dead. His son Molvi Khair-u-deen was a young man, who had received education from his father. He passed away in 18th Zilhaj 1249 Hijra.

Sheikh-ul-Islam, Qazi Molvi Nasir-ud-deen Muzloom

After him, his son Qazi Nasir-u-deen was later on appointed as Qazi-al-Qazah during Sheikh Ghulam Mohi-u-deen Governor's time. When Dogra rule was established in Kashmir, Qazi Shaib was appointed as Qazi and Maharaja Gulab Singh along with Qazi Shaib and Lawrence Shaib visited Jamia Masjid, where Muslims were assembled in big numbers. Maharaja Bhadur's rule was declared and cow slaughter was prohibited. People acknowledged it and for Qazi Shaib, the tax for Nikkah, was fixed. One Nikkah one rupee per Qabala, per rupee four annas. This event dates back to 26th Kartik 1903 Bikrmi. Refer Twarikh Kashmir. He received his education from his father and brother Molvi Amanudeen. Later on, he received education from Hazrat Moulana Molvi Ghulam-u-deen Jammu^(RA) in other domains of education. He was favourite student of Hazrat Sheikh-ul-Islam and was teacher of Hazrat Syed Saed Andrabi^(RA) and was refereed by the title of Makhdoom II. Hazrat Mir Mohi-u-deen pandanee^(RA) was Peer of Qazi Shaib. Sheikh-ul-Islam, Molvi Nizam-u-deen presented him Peer Kamil as present. Therefore he used to call him Kaji Shaib during his young age and this title was inspirational which later on became, that Maharaja Gulab Singh and Maharaja Ranbir Singh appointed him as Mufti and Qazi of whole dominion of Kashmir and proposed fixed amount as remuneration. His presence in the courts was necessary. Besides, Maharaja Ranbir Singh appointed Qazi Nasir-u-deen as an officer for translation and Islamic scholars were put under his subordinate and Register Nikkah Nama is his innovation, which till date is available in the office of Muftis of Kashmir. Maharaja Gulab Singh during his life appointed his two sons, Molvi Noor-u-deen and Molvi Aziz-u-deen on important posts. Molvi Noor-u-deen Shaib was appointed as Hakim Adalat Dagshawl and Molvi Aziz-u-deen Shaib as Naib Adalat Shahr. All Muftis by his orders were obedient to Government. Through his efforts, the Jamia Masjid was released and repaired. He despite being Qazi did not avoid teaching learning. He educated both Shia and Sunni people, and in his time two Sunni Shia riots took place, one during prince Sher Singh's time and at that time he was 14 years old. He was treated very badly. An amount of Rs 3000/= as fine was realized from him and some Jagirs in villages were snatched. Then during Maharaja Ranbir Singh's period, again Sunni Shia riots surfaced. He was involved for nothing under Governor Kashmir, Wazir Panov's Conspiracy and was taken to Jammu, along with his two sons. An amount of Rs 2500/= was realized from him as

fine. His story of innocence spread throughout Punjab and India. People were fully involved and surety bonds were produced for their family. This news was received by Government and promised to release Jagir as well as post. But this promise was not fulfilled. Qazi Shaib passed away on 20 th Safar 1293 Hijra. His Nimaz Jinazah (funereal prayers) were offered by Kashmiri Muslims at Jamia Masjid.

Moulana Noor-u-deen Nasir-u-Islam was elder son of Qazi Shaib. He was conversant with both religious as well as wordly knowledge. He studied under his father and Hazrat Mir Syed Andrabi. He was Hakim Adalat Dagshalla, during his father's life and was issuing fatwa's. The Mohallas were distributed into 12 districts and his father was President. He was also controlling some districts, where he was recording marriage and sale deeds. He was Hafiz Quran. He left for his heavenly abode on 24th Jamadi-awl, 1314 Hijra, after his brother Moulana Aziz-u-deen. His funereal prayers were attended by big congregation of people at Khankah Moula. His four sons, Moulana Qazi Saud-u-deen, Moulana Qazi Moluvi Amanullah, Moulana Hassam-u-deen and Molvi Saif-u-deen are alive. On his death, Maharaja Amar Singh sent a coffin cover.

About the Author

A.R. Khan with M.Sc. (Geography) from Aligarh Muslim University; M. A. (Political Science) and B. Ed. From Kashmir University, served Department of Education, J&K. Besides he coordinated National Level Educational Training Programmes (S. D. P.T and S. S. A.). His publications include :

- Kashmir Land & People (First Edition 2003, Revised Edition 2014)

- Geography of India & Kashmir (2003)

- Geography of Kashmir(2013)

- Kashmir Tourist's Paradise (2012)

Besides he translated many Books i.e;

- Tariekh-i-Hassan (4 vol. Set)in English

- Tareikh-i-Jammu (English)

- Tareikh-i-Aqwaam-i-Kashmir (Complete 2 Vol. Set) (English)

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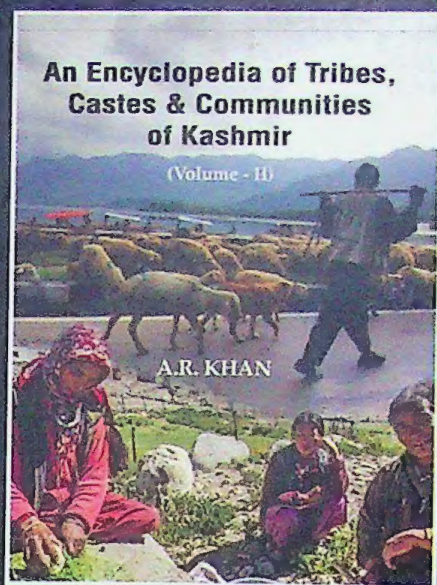
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